WORLD CALL

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MARCH
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20 Cents

March, 1958

Vol. 40 No. 3

WORLD CALL

International Magazine of Disciples of Christ

The Cover

In this month's cover picture is seen a typical housewife and mother in a rural village of Okinawa, together with her four children. Okinawa is included in the current interdenominational study of Japan. Disciples of Christ share in the work of the United Church in Okinawa through their support of Miss Itoko Maeda. The picture is a *Blackie Photograph.*

Among the articles on Japan is one in which three Disciples' ministers tell of experiences there on a special mission last summer. Another article is by Darley Downs, veteran Congregational missionary who works with the United Church of Japan.

Hidden Answers

1. Who is Lawrence Lacour?
2. Where is "Haiti's Valley of Opportunity"?
3. Who are Mr. and Mrs. Ewalt?
4. Cite evidence that stewardship on mission fields is growing.
5. What are some services the church can give to handicapped?
6. Who is Reiji Takahashi?
7. What materials in the home help the new church member grow?
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9. Why are the Karens important?
10. What will J. Lloyd Black do?

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Ministry to Handicapped . . . . . *Samuel F. Pugh*

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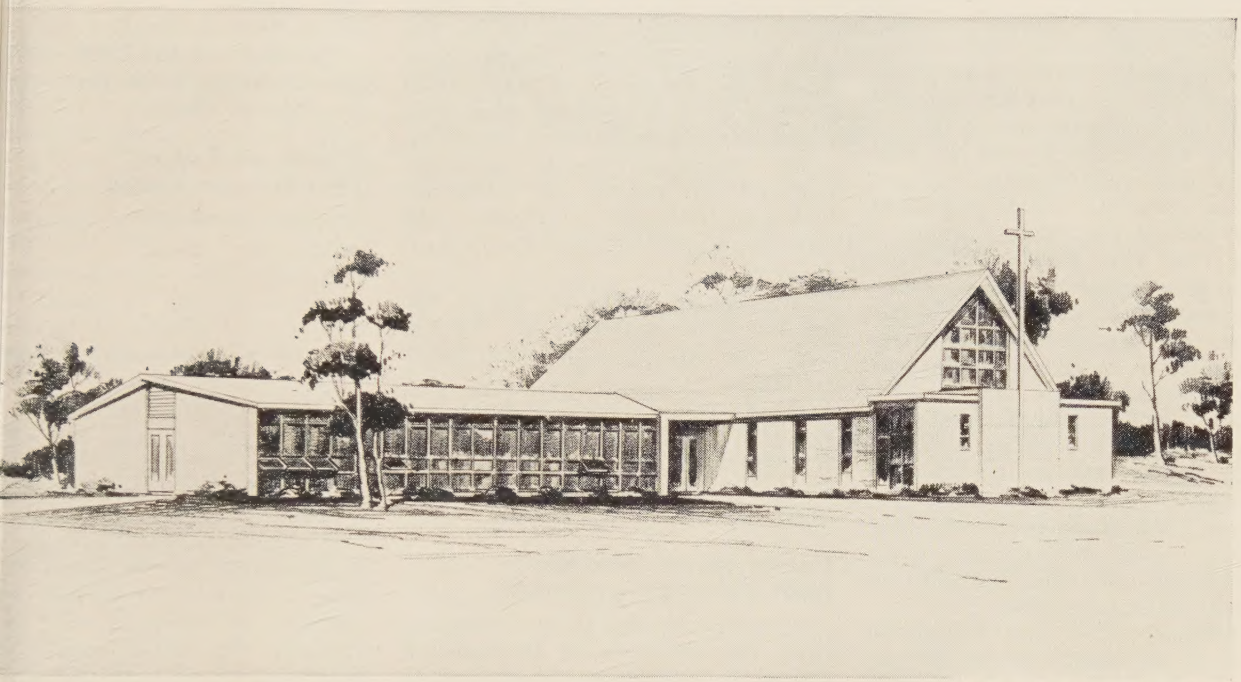
Plan Today For Your Church of Tomorrow

Save Today and Build Tomorrow



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Global Highlights

News of the World Through the Eyes of the Church

Church Extension Aids Local Expansion

INDIANAPOLIS.—Reports from 3,498 Christian churches, listing 1956-57 expenditures for local construction and remodeling, indicate that the Board of Church Extension here is carrying approximately 34 per cent of their total indebtedness.

These churches, which represent almost half of the number reported in the 1957 *Year Book* of Disciples of Christ, reported a total outstanding debt of $28,858,430.83 as of June 30 last year. Church Extension loans outstanding as of that same date totaled $9,891,514.91.

Thus, Church Extension officials say, the Board is carrying approximately 34 per cent of the total indebtedness.

These 3,498 churches also reported spending $19.6 million for major construction and remodeling during the past missionary year.

Among other facts released by the Board in its tabulation of the reports is that 2,362, or 67 per cent of the churches reporting, noted that they own parsonages. Of this number, 10 report that they are sharing parsonages with sister churches. Seven other churches indicate that they own more than one parsonage.

New Fund to Prepare Nationals as Ministers

ACHIMOTO, GHANA. (RNS).—Creation of a $4 million theological education fund to train national clergymen in missionary areas where the churches are becoming self-sustaining has been announced here at the Assembly of the International Missionary Council. *(See story on page 31.)*

Charles W. Ranson of New York, the IMC's general secretary, said the fund had been made possible by a gift of $2 million from John D. Rockefeller, Jr., to the council for this purpose, contingent upon the pledge of a similar amount by the foreign missions boards of eight communions.

"This challenge evoked immediate and heartening response," Dr. Ranson said.

He reported that the boards of the following communions had agreed to guarantee to raise their share of the fund over a period of five years: the Methodist Church, the Presbyterian Church in the U.S.A., the American Baptist Convention, the United Lutheran Church in America, the Congregational Christian Churches, the Protestant Episcopal Church, the International Convention of Christian Churches (Disciples of Christ), and the Evangelical and Reformed Church.

Among the areas in which the funds will be available, Dr. Ranson said, are Africa, Asia and Latin America.

Dr. Ranson has been named director of the new fund. Following his retirement on July 1 as IMC general secretary, he will take up his new position.

Puerto Rican Disciples Hold Fiftieth Convention

COROZAL, PUERTO RICO.—Delegates from the churches of Disciples of Christ on this island met here Feb. 13-16 for their fiftieth annual convention.

Jesse M. Bader, general secretary of the World Convention of Churches of Christ (Disciples), was the guest speaker for the conventi which had as its theme, "Strengt Our Hands, O God, We Have Great Work to Do."

President of the 1958 convent was Domingo Rodriguez, pastor the Catano church.

"Chain of Prayer" To Close on Easter

INDIANAPOLIS.—A continuo "chain of prayer," now in pr ress from one congregation of D ciples of Christ to another ac the United States, Canada a Hawaii, will culminate at sunrise Easter Sunday, April 6.

Congregations have been sch uled to hold prayer services c secutively for twenty-four-hour riods. Some will have shorter peri of twelve hours or less.

The final twenty-four-hour serv is scheduled for Missions Build here. Personnel of several natio agencies of Disciples will pray the activities and personnel of th brotherhood around the world.

David S. McNelly, associate sec tary for evangelism with the dep ment of church development a evangelism of The United Christi Missionary Society, has planned

Ewalts Appointed to Serve in Philippines

APPOINTMENT services were held in Indianapolis on Jan. 29 for Mr. and Mrs. James H. Ewalt, who will serve a two-year term at Vigan Community Center in the Philippines.

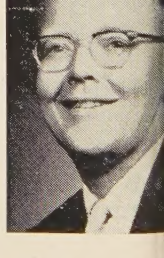
The Ewalts will temporarily replace Mr. and Mrs. Hubert Reynolds, missionaries of The United Christian Missionary Society who will be on furlough in the United States.

Both Mr. and Mrs. Ewalt have had experience in education and social work. Mr. Ewalt has been a case worker in the Kentucky child welfare division of the Kentucky Children's Home, a psychiatric social worker, and superintendent of the Christian Church Children's Home at Danville, Ky. Mrs. Ewalt has been a home economics teacher and an elementary school teacher.

Mr. Ewalt holds his A.B. deg from Transylvania College, Lexi ton, Ky., and a social work deg from Kent School of Social Work the University of Louisville. He been working on his B.D. degree The College of the Bible, Lexi ton. Mrs. Ewalt holds an A.B. deg from the University of Kentucky

The Ewalts have three childr Joseph, 9; Jane, 7; and James, 3

Mr. and Mrs. James H. Ewalt



m. Mr. McNelly says that
nan 300 of the 8,000 Christian
es have notified him of their
pation in the prayer chain. He
s, however, that many other
gations will observe it "un-
ly."

required minimum of 96
es needed to assure coverage
entire time of the prayer
was achieved within a month
program's announcement this
uly.

first prayer service of the
was held during the first
-four hours of 1958 at the
phical center of Disciples of
distribution at Beatrice, Nebr.,
t Christian church there. From
it went to the east coast of the
l States and moved westward,
nally encircling the entire
y.

Laid for 1958
ably of Disciples

Louis.—Plans are well under
or the 1958 International Con-
on Assembly of Disciples of
t, to be held here Oct. 17-22.
announcement was made by
s M. Cook, executive secretary
e International Convention.
e Assembly will open on Fri-
evening and continue through
nesday. "The Church of Christ
arth Is One" has been selected
e theme for the Assembly, lift-
p the coming brotherhood em-
s on Christian literature, his-
and unity.
he key words of the emphasis,
, *Remember, Unite,* will be an
ral part of the total convention
am," said Hallie Gantz of
a, Okla., chairman of the 15-
ber program committee.

G.I.'s Ahead in
l, Spiritual Insights

w York.—The new president
e National Council of Churches
ermed the moral and spiritual
hts of American military men
some ways, "way ahead of the
ides of our civilian life."
his is the opinion of Edwin T.
berg following a recent exten-
visit to armed forces personnel
laska.
a statement released by the Na-
l Council, Dr. Dahlberg said
the Armed Forces personnel
ld not be thought of as a "moral
lem" but as a "tremendous re-
us potential."
he clergyman had warm praise
he "remarkable development"
ome and family life at major

—Photo by Mrs. Raymond Mills

Mr. Mills, left, and Paul Andress (dark suit), missionaries, watch ribbon cutting.

Paraguayan Officials Attend Dedication

PARAGUAYAN government secretaries of education, Armed Forces, treasury and public health participated in the dedication of a new classroom building at Friendship Mission, center of Disciples of Christ in Asunción. Ceremonies were held on Dec. 14 this past year.

Paul Penña, secretary of education, cut the symbolic red, white and blue ribbon marking the official opening. Civic leaders and many persons of the community attended the ceremonies.

Raymond Mills, missionary with The United Christian Missionary Society, directs this social service center in a needy area of the city. A vigorous church program is an essential part of the work.

Alaskan bases and termed it a "completely new factor in military life today."

Dr. Dahlberg said the development of "beautiful chapels and great Sunday schools" at principal American military bases in Alaska was "particularly encouraging." He praised chaplains and commanding officers for their cooperation in making this possible.

Government Gives Milk For Overseas Distribution

Washington, D. C. (RNS).—One and one-fourth billion pounds of dried milk have been donated to religious and voluntary organizations for distribution to needy persons overseas, the U. S. Department of Agriculture has disclosed here.

The dry nonfat milk solids made up one-third of the total food donations of the program of surplus food disposal which is now entering its fifth year, the department said.

Altogether, some 3.6 million pounds of surplus food, valued at $827 million, has been given to the voluntary agencies for distribution abroad since 1953. The dry milk was valued at $237 million.

Among the agencies distributing the food—which was purchased by the government as part of its price support operations—is Church World Service, relief agency of the National Council of Churches, to which Disciples of Christ contribute through the Week of Compassion.

Short to Be Editor Of Disciples' Weekly

St. Louis.—Howard E. Short, professor of church history at The College of the Bible, Lexington, Ky., has been appointed editor of *The Christian-Evangelist,* the national weekly journal of news and opinion of Disciples of Christ. He will succeed Lin D. Cartwright on July 1.

Dr. Short, an ordained minister and a prominent leader in the ecumenical movement, has been on the faculty of the graduate theological seminary in Lexington for more than eleven years.

Dr. Cartwright, who is retiring, came to the post with *The Christian-Evangelist* in 1948 after serving eight years as an editorial executive for the Christian Board of Publication.

Dr. Short was a delegate to the North American Conference on Faith and Order this past September and was a delegate to the Third World Conference on Faith and Order in Lund, Sweden, in 1952. He was instrumental in establishing the first session of the Graduate School of Ecumenical Studies at Chateau

de Bossey, Switzerland, where he was a visiting professor.

A native of Salem, Ind., Dr. Short received his A.B. degree from Eureka (Ill.) College and his B.D. and Ph. D. degrees from Hartford Theological Seminary. He also studied on two other American campuses and in Germany and Switzerland.

The newly-appointed editor has served pastorates in Illinois, Massachusetts and Ohio and was assistant professor of philosophy and religion at Hiram (Ohio) College.

Bethany College Reports Large Gift

BETHANY, W. VA.—President Perry E. Gresham of Bethany College here has announced the gift of "just under a million dollars" for a college library. The gift comes from B. D. Phillips of Butler, Pa.

Mr. Phillips, who is president of the T. W. Phillips Oil and Gas Company of Butler, made the gift as a memorial to his late father and brother, T. W. Phillips, Sr., and T. W. Phillips, Jr.

Bethany is affiliated with the Board of Higher Education of Disciples of Christ.

Between them, the T. W. Phillipses had served as Bethany College trustees for more than one hundred years.

Dr. Gresham said that $850,000 would go for construction of the library building, and, in addition, Mr. Phillips will finance the furnishing of the building. Preliminary plans have been completed, and a capacity of 150,000 volumes is contemplated. The college hopes to break ground in early March.

The college's present 60,000-volume library was built in 1907. Dr. Gresham said that, when finished, the library also will serve as the college's administration building.

Disciples Prepare New Aids for Fund Raising

INDIANAPOLIS.—A "do-it-yourself" building fund campaign has been prepared by the Board of Church Extension of Disciples of Christ here.

This program is designed to raise short-term finances for new construction, equipment, remodeling or any other capital fund need. The plan is restricted to use for capital fund programs only.

The entire program runs through fifteen days and includes three Sundays.

A small service charge is made to cover the cost of program and materials, the Board reports. All materials, except stationery and postage, are provided for in the service charge.

Local leadership is used throughout, using the directions given in detailed manuals included with the plan.

Orissa Hospital Nears Completion

DIPTIPUR, ORISSA, INDIA.—A hospital building here, which is described as small but ample for the beginning of medical work in this area, is nearing completion and will be put into use soon. So reports L. Franklin White, missionary with The United Christian Missionary Society.

The Orissa work is a cooperative venture between American Disciples and British Baptists. The area was entered by Disciples in 1952 because of its high potential for Christian conversion.

"How great are the needs of this area," Mr. White asserts. "There is a desperate need for the professional services of a fully trained, qu fied doctor for diagnosis and tre ment in a regular hospital set-up

Orissa mission leaders said th they are particularly hoping to Paul Detweiler, who was comm sioned this past summer for medi work in India, but who is still awa ing a visa to permit his entry.

In the meantime, two India tionals (a dispensary helper and nurse-midwife) and two missiona women (nurses) are doing what th can.

The hospital building and ba equipment for it are being provid by Capital for Kingdom Build funds.

Biblical Archeology Seen Making Progress

WASHINGTON, D. C. (RNS).—B lical archeology in the Holy Land "one of the few sciences that c challenge the record of nucl physics for spectacular progress the world today," the National G

Jamaican Disciples to Mark Centennial

DISCIPLES of Christ from the United States will join in a celebration May 5-11 marking a century of Christian concern for the people of the island of Jamaica.

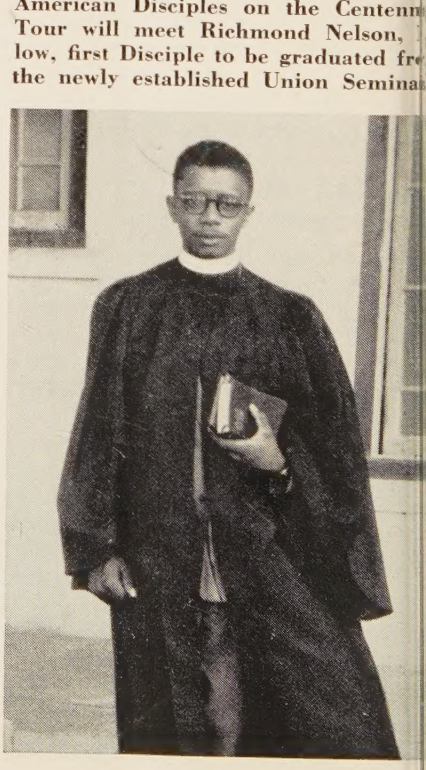
Among the visitors in Jamaica will be members of Christian churches who will be participating in the Jamaica Centennial Tour, April 25 to May 13. This group will visit Puerto Rico and Haiti, getting to Jamaica just in time for the centennial celebration. Each man and woman in the tour group—sponsored by the tour committee of The United Christian Missionary Society—pays his own travel expenses, which total $500.

On May 9 a memorial plaque will be placed on the wall of a building in downtown Kingston as a lasting indication of the beginning of the work of Disciples in Jamaica. Julius Beardslee began the work at this spot, 48 Church Street, on May 9, 1858. The entire membership was six—his family.

Later the Christian chapel was removed to 70 Duke Street, where the present Duke Street Christian Church houses a congregation of more than 500 members. In this church on Sunday, May 11, there will be a thanksgiving service. A larger plaque will be unveiled. A brief history of the work will be read. Churches will report on their centenary projects such as extension work, membership and financial goals, and remodeling of church and buildings.

A tour will touch historical la marks including Oberlin Hi School and Union Theological Se nary and some of the rural church which have had the longest histo There will be two radio broadca Government and church officials w take part in the centennial progra

American Disciples on the Centenn Tour will meet Richmond Nelson, low, first Disciple to be graduated fr the newly established Union Semina



c Society said in a news re-
here.
h year, as archeologists spade
re and more relics from tombs,
s and buried cities of the Near
he picture of life in biblical
becomes clearer," the society

release cited an article in the
t *National Geographic Maga-*
y George Ernest Wright, pro-
of Old Testament at McCor-
Theological Seminary, Chicago,
ells how "deduction from arti-
nd fragments of history helps
orate some of the Bible's most
g narratives."
our time archeologists have re-
ered the Near East," Dr.
t states. "Their trowels have
thed the ruins of ancient civi-
ns whose names ring thrill-
to the ear—Assyria, Babylonia
Ur of the Chaldees. Such bibli-
tes as Jericho, Hazor, Tirzah,
em and Gibeon are giving up
secrets."
is past summer Dr. Wright di-
l excavations sponsored by Mc-
ick Seminary and Drew Theo-
l Seminary, Madison, N. J.,
e remains of Shechem, the old
anite city north of Jersualem.
s said to be the largest Ameri-
expedition to the Holy Land
irty years.

ples Sponsor l of 817 Refugees

DIANAPOLIS.—Since November,
a total of 817 refugees have
d sponsors in 325 congregations
isciples of Christ. This is the re-
of Miss Ella L. Williams, co-
nator of material aid of Dis-
s' refugee resettlement program,
h is supported through the
k of Compassion.
eviewing the work to date of her
nization, Miss Williams reports
506 have actually arrived in the
ed States and are now scattered
twenty-eight states. The largest
ber are in Ohio (92), California
, and Illinois (48).
iss Williams points out that
e figures do not include refugees
sored by Disciples of Christ
ugh local councils of churches.
aiding these people to establish
nselves in a new land, Disciples
k through Church World Service.
f the newcomers 109—in four-
states—are Hungarians who fled
r country after the October re-
of 1956.
thers are from Czechoslovakia,
lan, Germany, Poland, Arabia,
, France, Greece, Yugoslavia,
enia, Austria, Bulgaria, Latvia,

—RNS Photo

Dean Storey, fourth from right, is sworn in on the new Civil Rights Commission.

Disciple Takes Post on Rights Commission

DEAN Robert G. Storey of Southern Methodist University Law School in Dallas, Tex., is among five active Protestant laymen who were sworn in recently as members of a six-man U.S. Civil Rights Commission. President Eisenhower attended the ceremonies in Washington, D.C. Sherman Adams, his special assistant, administered the oath.

Dean Storey, 63 years old, is a former president of the American Bar Association and a representative of the government for international legal proceedings.

The Civil Rights Commission was authorized by legislation passed at the last session of Congress. Its primary job will be to investigate charges that citizens are being denied the vote for reasons of "color, race, religion or national origin."

Dr. Storey, an elder in the East Dallas (Tex.) Christian Church, has been dean of the SMU law school since 1947.

Russia, China, the Ukraine, and Silesia.

Among the refugees sponsored by Disciples, one has indicated that he is a Disciple. Others are Dutch Reformed, Baptist, Pentecostal, "Protestant," Moslem, Grigorian, Evangelical, Lutheran, Roman Catholic, Old Catholic, Jewish, Orthodox, and Waldensian.

Of the 506 already in this country, Miss Williams reports, 220 are children and 286 are adults. Their sponsors came from 180 different congregations.

Church Construction Sets Record in 1957

WASHINGTON, D. C. (RNS). —Church construction set an all-time record in 1957, with $868 million in new buildings put in place by America's churches and synagogues. This is the report of the Department of Commerce and Labor here.

The new record surpassed the old, set in 1956, by exactly $100 million.

Church construction reached a new high for the month of December, totaling $74 million, an increase of $3 million over the mark established in December, 1956.

Churches Give U.N. Funds for Refugees

UNITED NATIONS, N. Y.—U. S. Protestant and Eastern Orthodox churches, working in cooperation through Church World Service, have advanced $100,000 to the United Nations for refugee aid.

The money is earmarked for use by the U.N. Refugee Fund to help resettle anti-Communist Russians now pouring into Hong Kong from Communist China.

The advance, which establishes a precedent of substantial church funding of an intergovernmental program, was announced by R. Norris Wilson, executive director of

Special Days

March 2 Foreign Missions Day
March 30 Palm Sunday
March 30-April 6 Easter Week of Prayer (women's observance)

WORLD CALL

Church World Service, the agency which carries on global relief for refugees and disaster victims on behalf of thirty-five U.S. church bodies.

The $100,000 will serve in effect to solve a temporary financial crisis facing the U. N. Refugee Fund, administered by Commissioner Lindt, in its multi-government program of finding new foreign homes for more than 20,000 White Russians who have been bottled up in China since their flight from the Bolshevik revolution forty years ago. At least a quarter of their number are children and grandchildren of the original groups who fled into then non-Communist China.

Warns Protestants Not To Neglect the City

COLUMBUS, OHIO. (RNS).—A National Convocation on the City Church was told here recently that "for Protestantism to surrender the city in contemporary America is to surrender everything."

The warning was sounded by Truman B. Douglass of New York, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, as he charged Protestantism with failure to penetrate the culture of the modern city.

He said that Protestantism "has largely refused to take that culture seriously and has withdrawn from the task of relating the Christian faith to the problems and needs of human beings in contemporary urban society."

The home missions leader said that U. S. Protestantism faces its "most acute problem" in finding and training a company of genuinely "urbane" Protestant churchmen with an awareness of metropolitan needs.

East German Pastors Urged to Stand Fast

BERLIN. (RNS).—Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), urged Protestant pastors in East Germany to stand fast against Communist anti-religious measures and not to forsake their parishes for refuge in the West.

Speaking over RIAS, American-sponsored radio station in West Berlin, he said that there were some cases in which the church management recognized the necessity for a pastor to leave his post in the Soviet Zone.

"However, we feel in general," Bishop Dibelius said, "that a pastor is bound by his duties to stay with his parish. A pastor is not like a postal official who may work at any post office. He must not leave his parish, even when there is danger."

The bishop said that only a few of the total of 6,000 pastors in the Soviet Zone had fled to the West under the increasing pressures.

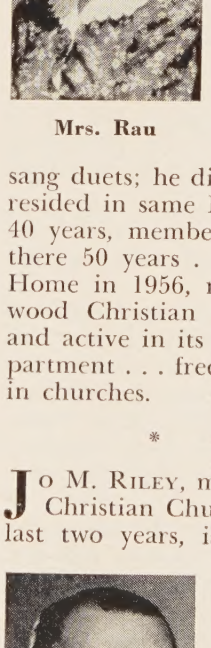
He said that although Germany has been divided politically, the church intends to "maintain its unity under all circumstances."

"The church," he said, "must not allow itself to be divided also, because it would then get into the political backwater of the politi half in which it is living. We do want to have one eastern and western-oriented church, but o one Evangelical Church in G many."

The bishop concluded by sayi that Roman Catholic-Protestant lations in Germany are "positive day as never before, which is t everywhere when there is a real fi on against the Christian faith."

Beneath the Spire

MRS. INA M. RAU, 74, guest in the Florida Christian Home, Jacksonville, was secretary of the Virginia Christian Women's Fellowship, 1945-49 . . . born at Edinburg, Va., she taught public school in one room . . . educated at Lynchburg (Va.) College . . . married in 1916 to Benjamin S. Rau with whom she sang duets; he died in 1933 . . . she resided in same Edinburg house for 40 years, member Christian church there 50 years . . . entered Florida Home in 1956, now member Edgewood Christian Church next door and active in its world outreach department . . . frequently makes talks in churches.



Mrs. Rau

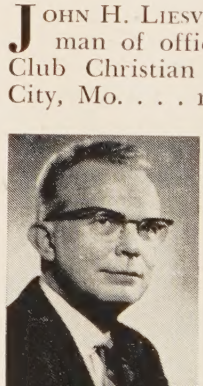
* * *

JO M. RILEY, minister of the First Christian Church, Wilson, N. C., last two years, is director of communion service of International Convention of Christian Churches (Disciples of Christ) . . . born in St. Petersburg, Fla., he is son of late Edgar C. Riley, for number of years president of Midway (Ky.) Junior College . . . graduate of Transylvania College (A.B. degree) and The College of the Bible (B.D.), has had graduate studies in Union Seminary, Columbia U., and Butler School of Religion . . . serv as Navy chaplain, then was associ minister of Central Christi Church, Lexington, Ky. . . . pres pastorate preceded by a minis with Main St. Christian Chur Kokomo, Ind. . . . he and his w Rebecca, have three children . . . 1952, Mr. and Mrs. Riley toured E rope and the Holy Land; in 19 visited Mexican mission stations Disciples.

Mr. Riley

* * *

JOHN H. LIESVELD, 52, is the cha man of official board, Coun Club Christian Church in Kan City, Mo. . . . resident of that since 1928, join Country Cl Church, 19 soon became deacon; made elder, 1954, a first presid "Men of Coun Club," 1955 . teacher past t years of Sund church scho class of you couples . . . bo at Holland, Neb., of Dutch ancest holds A.B. and LL.D. degrees fr U. of Nebraska . . . he and w Alice have two children, Jack, and Jane, 14 . . . practiced law b in 1933 bought flower shop for $2 and has built it into business ceeding $300,000 annually . . . co mentator at two national floris conventions; also popular speak or commentator for many servi clubs . . . author *The Retail Flor* (Macmillan, 1951) . . . concern "application of Christian princip to everyday living."



Mr. Liesveld

—BELL RING

WORLD CALL

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ME XL MARCH, 1958 NUMBER 3

The Church's Unity and Mission

CHRISTIAN leader from India recently made one of the most forceful appeals for a united church that has been heard in many years. The er was Rajah B. Manikam, Bishop of the Feder- of Evangelical Lutheran Churches in India. He before the Assembly of the National Council of ches, which met in St. Louis, Missouri, in Decem- 1957.

hop Manikam is well known on the North Ameri- ontinent—and on all continents, for that matter. church people in the United States and Canada im in 1939 as a member of the team which visited cities, interpreting the world conference held in as the year before. Before his election as a bishop, Manikam was for a number of years the Asia sec- of the World Council of Churches and the In- tional Missionary Council. We do not know of Christian leader who is more highly respected for nowledge of churches in all parts of the world this thoughtful, vigorous, likeable man. In addi- he is as well acquainted with world affairs as with of the church.

HEN a man like Rajah Manikam speaks on the church's need for unity, church people should n. This is especially true when he speaks of unity elation to the world witness of the church.

om Bishop Manikam's St. Louis address we wish ft up four points which seem to us to reveal the t of what he said:

he first emphasis was on the fact that the New tament idea of the church was based on the as- ption that it was intended to be one.

his view is not new. Thomas Campbell stressed it, o a growing number of Christians today. But Bishop nikam gave it new force and meaning.

n all its parts," he said, "the church is intended to unity, a closely knit organic unity, and as far as an members are concerned—interdependent and ed incapable of existing unless it is united. The ning of that unity is implied in almost every page he New Testament."

second emphasis was Bishop Manikam's conviction that it is impossible for a divided church to carry out its own mission.

"The divisions in the church and the lack of a united witness are a great stumbling block in the way of others' accepting Christ," said the bishop. "How can others be converted and reconciled to Christ if those who preach the gospel are not themselves reconciled to one another, even though they confess their faith in one and the same Lord?"

A third factor which gave force to the address was Bishop Manikam's impressive account of the surging trend toward unity among the younger churches of Asia, Africa and Latin America.

MISSION churches of a century ago, said the speaker, followed regular denominational patterns. The first move toward unity came with *consultations* among missions and churches. Then came the *comity* period with agreements to work without overlapping of missionary activities. Next was a period of *cooperation*—that is joint or united action. The fourth stage came when *federations* of churches were formed. The fifth stage, which we are now witnessing, is that of *organic church union.*

Many united churches already exist. Others are moving in this direction. United churches in the Philippines, Japan, Thailand and South India are examples. Other union movements are developing—rising up out of the life and work of the churches.

A fourth and especially urgent emphasis of the address was the bishop's advice to churches of the West that they and their "missionary societies would do well not to put any impediment in the way of the young churches desiring to unite with one another."

The speaker insisted that our churches should not try "to perpetuate those historic divisions, which, whatever they may mean to the West, have far less relevance in the Eastern context."

Mindful of these developments, we share Bishop Manikam's quotation from a British leader of a century ago: "Is it then a hope too unreasonable to be entertained that the power that will heal the divisions of the church at home may come from her distant fields of mission work?"

A Directory of Distinction

ON pages 40-41 in this issue there appears one of the most important directories of Christian workers one can ever find in a publication of Disciples of Christ. It is the annual Directory of Foreign Missionaries of The United Christian Missionary Society.

Many readers of WORLD CALL know some of these people personally. They are familiar with the names of many others. They know much concerning their work. Some names are better known than others. All are honored names of people who have gone through years of training to prepare themselves to work in needy spots of the world in the name and in the spirit of Jesus.

Some of the people in this directory of distinction are young men and women on their first terms of service. All of these have training for some particular form of service which is greatly needed in the countries to which they have gone. Some are known in their fields for unusual contributions they have made to the people of their other country. Among these are some who pioneered in "Point 4" and international aid before such terms were coined.

In this directory, too, you will find the names of those who have retired. And those on furlough. The directory was up-to-date when it went to the printer. But it will keep changing. WORLD CALL will report changes as they come from the division of world mission of the United Society.

Invitation to Authors

THE Christian Board of Publication, through its Bethany Book Awards, will make an important contribution to the success of the 1958-59 "Year of Christian Literature" among Disciples of Christ. The substantial awards offered for manuscripts selected as winners will certainly result both in encouraging new authors among Disciples and in providing "incentive for experienced writers to prepare manuscripts on the subjects of brotherhood, ecumenicity and inspired Christian living."

A total of $6,000 is provided through the Bethany Press for manuscripts in two areas. One is the general field of Christian religion. The other category includes manuscripts specifically related to the Christian Churches (Disciples of Christ). For the manuscript awarded first place in each class there will be a prize of $2,500, plus $500 advance on royalties.

Writers who wish to submit manuscripts in this competition must do so between the dates of April 1 and July 1, 1958. The manuscripts submitted must be at least 35,000 words in length.*

The judges selected for the Bethany Book Awards competition are men whose names inspire confidence. Those passing on proposed books in the general field are W. E. Garrison, Charles F. Kemp and Glenn McRae. Judges of manuscripts in the Disciples area are John Rogers, C. E. Lemmon and W. A. Welsh.

*For further information concerning the rules applying to this competition, inquiry may be made of the Bethany Press, Box 179, St. Louis 3, Mo.

We hope and believe that this competition will resu in stimulating interest in writing in the field of religio We trust also that it will result in the production of number of books of superior merit. We are glad th the Awards are open to authors without regard to the religious affiliation.

The Bethany Press has grown in stature in rece years. It is coming to be one of America's foremo publishing houses in the field of religion. The Bo Awards program is one of its most promising unde takings.

Working Practically for Pea

PROTESTANT churches of the world have d veloped a closer fellowship with the churches Poland in the past year. They have done this as th have worked together through the World Council Churches.

Since last May more than $30,000 has gone to sev Polish denominations through the World Council. Als visitors have been exchanged and knowledge and tru have grown. The seven church bodies include Lut erans, Polish National Catholics, United Evangelica Mariavites, Methodists, Baptists and Reformed. The make up the Polish Ecumenical Council. This Coun has recently made known additional special needs f $75,000 for these seven member churches.

The principle of Christian cooperation—worki through national and world councils—has made th service and this fellowship possible.

Concerned for Unity

Dr. Tobias

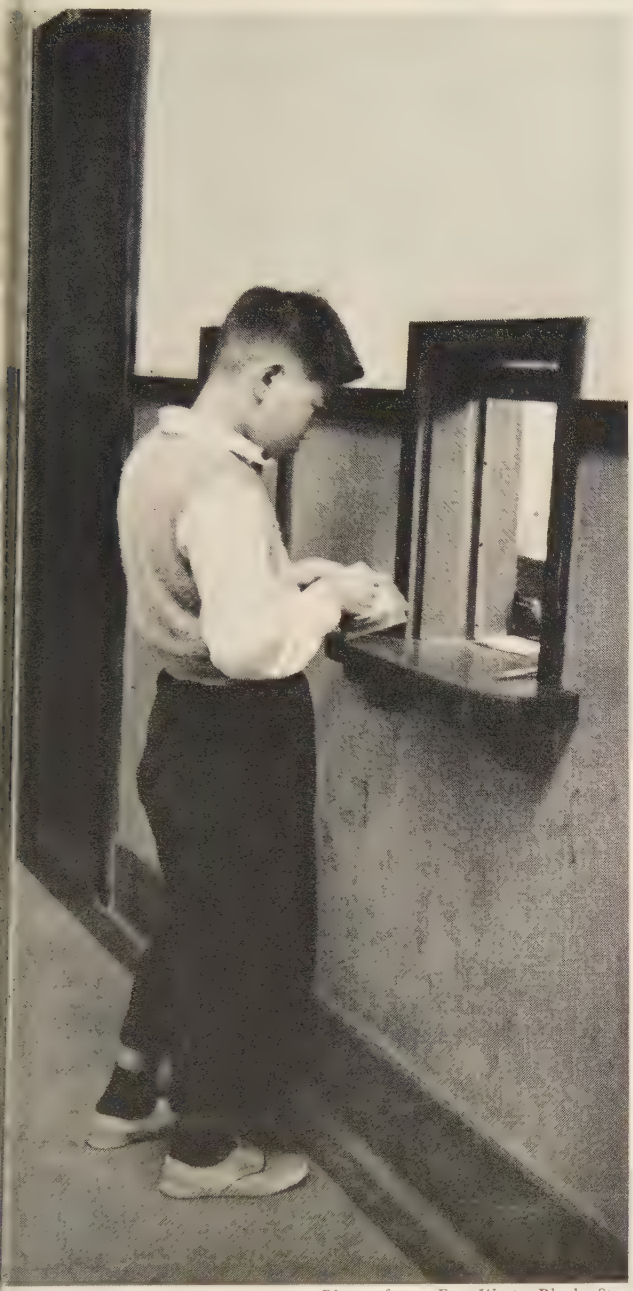
When WORLD CALL was launched in 1919 Christian unity was a vital part of the message it brought to its readers. This was only natural. It would not be possible to tell the story of the world outreach of Disciples without giving voice to their concern for the unity of the church of our Lord.

WORLD CALL has carried on this ministry faithfully and with distinction. This is common knowledge. A few years ago a member of the Geneva staff of the World Council of Churches studied the journals of churches from all over the world. He noted especially the extent to which they were interested in the unity of the church and were making ecumenical concerns real to their readers. He observed that WORLD CALL was way out in front in this important service.

Readers of WORLD CALL know of unity movements at home and abroad and of our fellowship with other Christians in many areas of the world. They know how denominational lines have been ignored in ministering to people in need.

The *World Call Every Home Plan* will further extend this great mission.

—ROBERT TOBIAS, *Assoc. Executive Secretary Council on Christian Unity*



—Photo from East-West, Black Star

[illegible]boy registers for classes and pays his tuition at Sei [illegible]kuin, boys' school sponsored by Disciples in Tokyo.

[illegible]tewardship Grows [illegible]n Mission Fields

Steadily Increasing Offerings from Churches in Eleven Countries Are Result of New Sense of Partnership

ONE evening, late in 1956, a group of boys gathered in the home of a missionary at Mountain of Light Farm near Pabellon, Mexico. On the table before them were 735 pesos. The boys had earned this money with an irrigated wheat crop on a portion of the mission farm, set aside as the "Lord's Acre." That night they met to divide the money among several missionary causes.

After taking out what they had used to buy seed, the boys sent two offerings, of four dollars each, to The United Christian Missionary Society. These offerings, they said, were to be used to help the International Christian University in Japan and the medical work of Miss Elizabeth Hill in Nepal. Other contributions they made to home mission projects of their churches in Mexico.

While learning to cultivate the land and receiving Christian training at Mountain of Light Farm, the boys help to pay for their keep by raising and marketing crops. Through these acts of stewardship the boys in Mexico are partners with Christians in the United States and Canada. A major share of the support for Mountain of Light Farm comes from churches and individuals through the United Society.

Partnership Exists in Mission Lands

Partnership in support of churches and missionary services exists in varying degrees in the eleven countries where Disciples of Christ sponsor missions. Most of the people who receive missionary service, through schools, hospitals or community centers, help to support the programs by work or payment in produce and money. Churches overseas are supported, at least in part, by their native members. In 1956, of the 1,348 Disciples of Christ preaching points on the mission fields, 217 were fully self-supporting churches.

Until the economy of most mission lands reaches a higher level, mission institutions, including the churches, will require generous financial support from mission boards. An encouraging trend toward increased stewardship is seen, however, as the economic level of some mission countries is gradually being lifted.

In the Belgian Congo, boys for whom the mission used to provide work so they could pay for schooling now return from vacation jobs with money for fees, books, Bibles and blankets.

Giving Triples in Ten Years

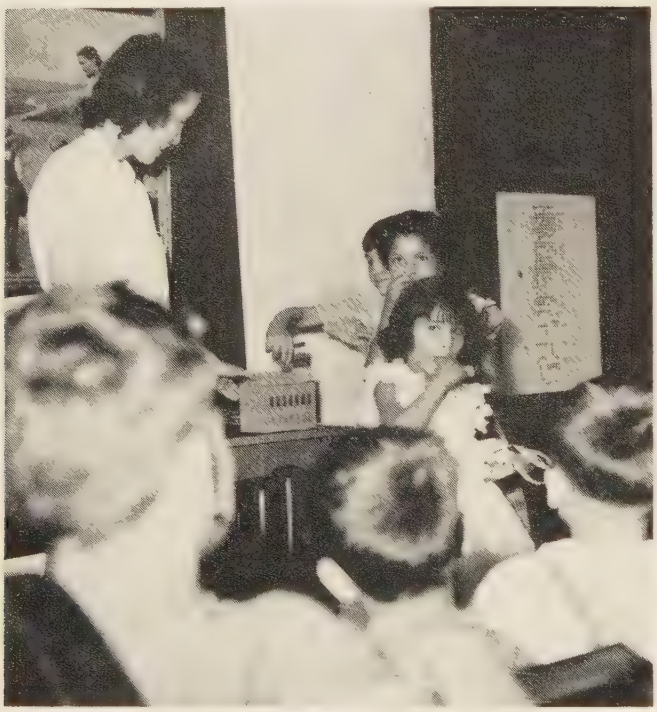
Total offerings reported by churches on Disciples of Christ mission fields in 1956 amounted to $308,833—more than triple the amount given by these churches in 1946, when offerings totaled $94,079. Total church membership in this decade was not quite doubled.

For the most part, fees and offerings contributed on the foreign fields are not actually sent to the United Society in Indianapolis. The money (or produce or work) is used by churches and institutions overseas where the contributions are given. It is a matter of bookkeeping that foreign field receipts are included in the annual income reports of the United Society. This gives a complete picture of income and expenditures for the world missionary program.

In 1956-'57, a total of $848,776 in foreign field re-

ceipts was reported by the United Society. This represented thirty-six per cent of the total expenditure of $2,356,363 for overseas missions through the United Society that year. Churches and individuals in the United States and Canada thus contributed sixty-four per cent of the 1956-'57 world mission budget.

Ten years ago the ratio was twenty-four per cent of mission expenditure contributed on the fields abroad to seventy-six per cent from churches at home. There is, in most mission lands today, not only a greater ability to support the church, but also a growing sense of Christian stewardship.



—Photo by Ella Huff Kepple

—RNS Ph

ABOVE, an elder in the Pasay City church in the Philippines presents the Sunday morning offering which has been collected by four young deaconesses of the congregation

LEFT, children in junior church at the Christian church in Aguascalientes, Mexico, deposit their missionary offerings. At the left is Miss Leila Callender, missionary

RIGHT, Congolese pastors, and Miss Hattie Mitchell, missionary in Belgian Congo with The United Christian Missionary Society, count the offering of a village church as leaders of the Christian community and several children look on.

—Photo by Paul Snipes

president of a home
ions college tells about

Institutions that Renew Society

By SAMUEL C. KINCHELOE*

FEW years ago, in 1924 to be exact, I was on a committee to see what use could be made of the buildings of a college which had died. We set up e of work which dealt with community relation- but which was not a college.

our great surprise, the very minute the doors institution were opened, the alumni and friends a number of counties near by besought us to n the institution as a college. We soon discovered uits of that institution's life in the lives of people ound about. There was an accumulation of values. neone has said that a great day is like a great Greatness is added as the years go by. Such is of any worthwhile institution. There are cumula- values which keep piling up and which are passed ke a bountiful table which is mysteriously replen-

ow some people are frightened of the very word *ution*. Someone said to me recently, "I never use erm *institution*. I don't like the thought of ever be- n an institution." This person was at that very mo- t a member of several institutions.

he term *institution* is often used in the narrow to refer to that which is enclosed by walls—especi- in regard to mental illness and criminal conduct. us redeem this word since it will save a lot of extra ls to indicate what we mean.

Term Has Important Meaning

he term *institution* when thought of in relationship he institutional missions of Disciples of Christ is od one. It has a very important meaning. In fact, of the most important things about the Christian rch is its institutional character. It possesses a con- uity of life down through the years. Charles Horton ley, one of the great interpreters of social relation- s, refers to an institution as "continued organic vity."

amilies and schools have very definite institutional racteristics. A local church congregation with its ular weekly services, its seasonal observances, its t occasions and with grandparents, parents and dren from generation to generation, and with its litions, beliefs and rituals does mean "continuous anic activity."

he institution may be there before the person comes ng and may remain after he has gone. He dips into its life, he is bathed by its culture and its thought, and his own impulses are definitely channeled into habits and routines.

I have made these general statements because they apply not only to Tougaloo Southern Christian College and its community but also to such institutions as All Peoples Christian Church and Community Center, Los Angeles, California; Hazel Green Academy, Hazel Green, Kentucky; Jarvis Christian College, Hawkins, Texas; Mexican Christian Institute, San Antonio, Texas; Mount Beulah Christian Center, Edwards, Mississippi; and Yakima Indian Christian Mission, White Swan, Washington. Each one of these institutions sponsored by Disciples of Christ has a special function to perform, and in this manner a group of people come to be related to the same great life and set of values.

What I found in 1924 regarding the accumulation of values of an institution which had died, I find in greater strength in an institution which is now living. "Their lines have gone out through all the earth." The influences of a small college are exceedingly difficult to

President Samuel C. Kincheloe, right, talks with Frank T. Simpson on the Tougaloo campus. Mr. Simpson, a Tougaloo graduate now living in Hartford, Connecticut, is executive secretary of the Connecticut Council on Civil Rights.

—Photo by Inabinett

*Dr. Kincheloe is president of Tougaloo Southern Christian College, Tougaloo, Mississippi.

evaluate, to measure or to judge, but certainly a content to life is given.

In the case of Tougaloo Southern Christian College, families, local schools and communities over the state of Mississippi have received a leaven which influences them. Last spring a beloved member of Tougaloo College, William A. Bender, died. I was very much impressed at the time of his death at the great number of casual remarks which were made throughout the entire state of Mississippi regarding the life of this man. He had visited their homes, he had talked with their youth, he had given them hope for further education, and it was with gratitude that they remembered him.

Tougaloo Southern Christian College is a union of Tougaloo College (1869) and Southern Christian Institute (1875), and the alumni groups are now weaving relationships together and are seeking to think of themselves as one body. Tougaloo College now has more than four hundred regularly qualified liberal arts students.

No Opportunity in State

A large number of these will teach in the state of Mississippi. Some of them will go to graduate and professional schools. Those who go to graduate and professional schools will need to do so outside of the state of Mississippi. There is no opportunity for them within this entire state.

When we pause for a moment and think of a whole state within our Union which provides no opportunity for graduate and professional work for nearly fifty per cent of its population, we are filled with amazement. But Tougaloo Southern Christian College quietly goes about its work of education in the state of Mississippi with the hope that this process will reveal the strength, the significance and the beauty of young people who are preparing to share in the life and work of our country.

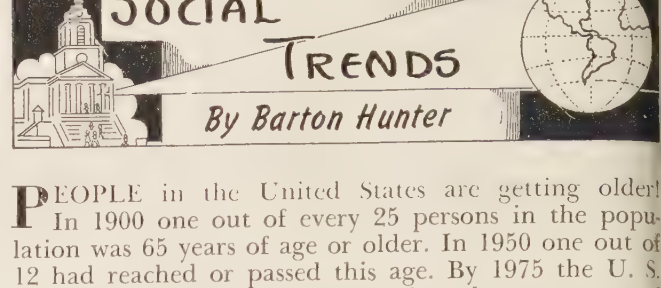
Meaning of Tougaloo

Recently I was asked to make a statement of the meaning of Tougaloo Southern Christian College for our students and I said something like this:

Our college has buildings and a campus but its essence is people—students, parents, alumni, faculty, staff, trustees and friends over America. It is people in fruitful and helpful relationships as they seek to understand the history and nature of man and of the earth, the contributions of science and of the arts, the beauty of music and the spiritual interpretations of literature.

It is people seeking to understand themselves and their impulses and attitudes, their own yearnings and longings as well as the motives of others. Tougaloo is a fellowship in understanding and growth, in work and in recreation and in aspiration and achievement.

It is well known that institutions are the great preservers of the rich traditions of the past. This provides the basis for the criticism that they bind us and prevent us from adapting ourselves to new conditions. But these same institutions may be the seed beds for creativity, growth and the prophetic spirit if they keep alive the practice of spiritual renewal and the essence of Christ's spirit of the acceptance of all people on the basis of personal worth.



PEOPLE in the United States are getting older! In 1900 one out of every 25 persons in the population was 65 years of age or older. In 1950 one out of 12 had reached or passed this age. By 1975 the U. S. Department of Labor estimates that about one out of every ten persons in the country will be 65 or over. In 1900 the average white male born in the U. S. had a life expectancy of 48.2 years and the average female 51.1 years. The average non-white male had a life expectancy of 32.5 years and the average non-white female 35.0 years. In 1950, however, the average white male had increased his life expectancy to 67.4 years and the average white female 73.6 years. The average non-white male had increased in life expectancy to 61.0 years and the average non-white female to 65.8 years. Even older people in the U. S. are getting older—and older.

THIS in and of itself is neither good nor bad, but coupled with some changes in our employment patterns it raises some real questions of responsibility for Christians.

One of these changes in our employment patterns has to do with employment policies of large companies. In general, large corporations do not favor the hiring of older people—"older people" meaning those 45 years and up. Another of these changes has to do with the relative decline of so-called self-employed persons. This includes professional business people, small business proprietors and farmers. These are the persons who do not find discrimination in hiring because of their age, since they are their own employers. These are also the groups which have, with the exception of the professional people, shown a marked percentage-wise decrease in the population in the last fifty years. The third of these changes is related to the fact that many new industries growing out of technological developments require new job training. For these newly created jobs industry prefers to train young workers rather than to retain older ones.

What all this means is that older people find it much harder to compete for and get jobs than do younger people; and in some cases, despite a desire to work and a capacity for useful service, they are almost forced out of the labor market because of our society's partiality for youth.

THE cynic may be inclined to remark that the moral is *stay young*. Christians cannot pass the issue off so lightly. Certainly the problem will be intensified if present population trends continue. While some sort of income guaranteed by Social Security, insurance or retirement plans will help to maintain self-respect in those who are forced into retirement, and while guidance in the use of leisure time may also lessen the problem, it still remains. Man is made for work—for creative and constructive contribution to the life of his fellowmen. Take from him completely his chance to work and he is only half a man. Christians must face this issue and begin to look for some answers. Spiritually speaking, reasonable employment may mean for older people the difference between life and death.

—Photo by Erica Anderson

. Mellon watches as his wife gives an injection during an intensive immunization program at Schweitzer Hospital.

Haiti's Valley of Opportunity

Disciples of Christ Are Bringing New Life to a People with Vast Needs

By W. LLOYD SHIRER

A SHORT, impressive ceremony took place the day before Christmas in the library of the Albert Schweitzer Hospital at Deschapelles, Haiti. The taff of the hospital had contributed to a purse which as presented to Dr. and Mrs. W. L. Mellon to be sed as they saw fit. The one making the presentation id that everyone was inspired by the dedication of r. and Mrs. Mellon and that the Haitians were most rateful for the good being done to their country rough the services of the hospital and its staff.

The story of how the Mellons came to dedicate their ves and fortune to the neediest area they could find the western hemisphere has already been told in the *eader's Digest,* in *Life* magazine and in WORLD CALL. riefly it is this: The life of Albert Schweitzer became uch a challenge to Mr. and Mrs. Mellon that they ent to Lambarene in French Equatorial Africa to see ne famed medical missionary and his work.

They spent some months there and came away with ne determination to dedicate themselves to Christ nd to the cause of suffering humanity. Mr. Mellon nrolled in the University of Tulane Medical School nd his wife took various courses which would enable her to assist her husband in many phases of his work.

During the university holidays they traveled extensively throughout Latin America and the West Indies looking for a needy place for the hospital, which was then only a vision. When they visited Haiti and the Artibonite Valley in particular, they both exclaimed, "This is it!" So during Mr. Mellon's last year in medical school and his internship, this hospital was erected.

It is situated on the slope of the mountains on the south side of the valley and looks across the valley to a similar range of mountains which ring the valley to the north. The buildings are of modern construction, earthquake-proof as well as fireproof and termite-proof.

The hospital is self-contained with its own water, sewer and electric systems. Staff quarters are conveniently located on the spacious grounds. The hospital is fully equipped with the most modern equipment including air-conditioned operating rooms and X-ray and laboratory sections.

It is fitting in view of the inspiration that Dr. Schweitzer has been to the Mellons that this hospital should

bear his name. With his permission, it was named as a memorial to him.

Many thousands have received treatment there since the opening in June, 1956.

How do the Disciples of Christ enter into the picture? The 1956 International Convention Assembly at Des Moines, Iowa, received a request for a chaplain from Dr. and Mrs. Mellon, themselves Disciples with membership in the Park Avenue Church, New York City. It was my happy privilege to be selected as that chaplain, and I was commissioned at the Cleveland Assembly this past year as a missionary with The United Christian Missionary Society.

Mrs. Shirer and I have spent more than thirty years in West Africa doing missionary work among interior tribes. The last seven and one-half years we have served the Gold Coast (now Ghana) government in the preparing of literature in the local tongue, organizing literacy campaigns and serving as Regional Community Development Officers. In the latter capacity we encouraged self-help projects in improving village sanitation and in developing better housing, better farming, roads and culverts, and in erection of schools, establishment of clinics and markets, and digging of wells. The female staff of the department was concerned with child care and nutrition.

Returned to States in May

We returned to the United States on terminal leave in May. Missions leaders placed before us the challenge of Haiti, which we accepted. We arrived in Haiti on the twelfth of September.

In the short time we have been here we find this a most exhilarating experience. The Africans with whom we had worked were members of the extended family—the clan, the village and the tribe. Individuals could not take independent action without the permission of the head of the family.

The original Haitian lost all of those loyalties and customs when he was rudely torn away from his native land and sold into slavery. In 1804 the slaves revolted, driving out the Europeans and establishing an independent nation. They are free individuals and treasure their hard-earned freedom in a ferocious sort of way. There is a pride which we never encountered elsewhere.

W. Lloyd Shirer, whose photo appears at right, was commissioned in October, 1957, as a missionary in Haiti with The United Christian Missionary Society. Mr. Shirer is serving as chaplain at the Albert Schweitzer Hospital at Deschapelles, Haiti, and his wife is engaged in numerous church and community activities. Mr. and Mrs. Shirer have a thirty-year record of missionary service in western Africa.

The Evangelicals (Protestants) are increasing rapidly because of this freedom of individual action. I have found that new ideas concerning home improvements are accepted by individuals without the long delays from having to consult others for approval.

Our position here carries the description, "chaplain to the hospital and development officer to the area served by the hospital." Perhaps an account of past activities will reveal how we fit into this description.

A Sunday service had been started before we arrived, with members of the staff taking turns as leaders. The small group was hoping and praying for a chaplain, so we entered into a favorable situation.

The services are now held in a classroom twenty by twenty-eight feet. The attendance has so increased that people stand outside the two doors, unable to gain entrance. Recently, we began holding the service on the tennis court. This will continue as long as we have dry weather. Our great need is for a suitable church building to serve both hospital staff and people of the nearby area. This is the responsibility of the Christian community.

The interest in the church has already taken a practical turn, for various individuals have presented the church with hymn books, Bibles, a mahogany offering plate, a mahogany communion service, timber for benches, and money for benches. Free labor to make the benches has been given by members unable to give cash. In addition to this, we have over $80 cash on hand. Not all of the efforts are for the local congregation, for on Bible Sunday the sum of $7 was collected and sent to the Bible Society.

Church services were held regularly in the Mellons' living room for Protestant members of the hospital staff and others. When Mr. Shirer arrived, services were moved to a larger classroom. Now, increased attendance demands that the group construct a church.

—Photo by Anderson

the Christmas story was dramatized by the Christians. The drama followed the hospital Christmas party held on the tennis court adjacent to our little schoolroom-chapel. A choir from a church a few miles away came and sang suitable Christmas carols to mark the changes of scene.

We had no professional props but what we had was from real life in Haiti. Mary was actually pounding grain in a mortar when the angel appeared to her; she rode a real donkey on her way to Bethlehem; and the shepherds were watching real sheep. The cradle was a hollowed-out log found in most rural homes.

It was the first time these people had attempted such a thing and they were rather nervous about it. They did very well indeed and the performance was well received. Some of them approached me the following day and asked, "Pastor, did I do all right last night? Can we do it again next year?" I complimented them and asked if they would like to attempt to dramatize the Easter story. They are eager to do so.

Holds Sunday School Class

Mrs. Shirer has a Sunday school each Sunday afternoon for young people. More than forty students are on the roll now. During the week there are literacy classes at night in French, Creole and English. My wife takes charge of these as well as the Thursday night Bible class.

Visiting the sick in the hospital and giving special Christian music in Creole on the tape recorder in the wards is one of the pleasant duties to fall to my lot.

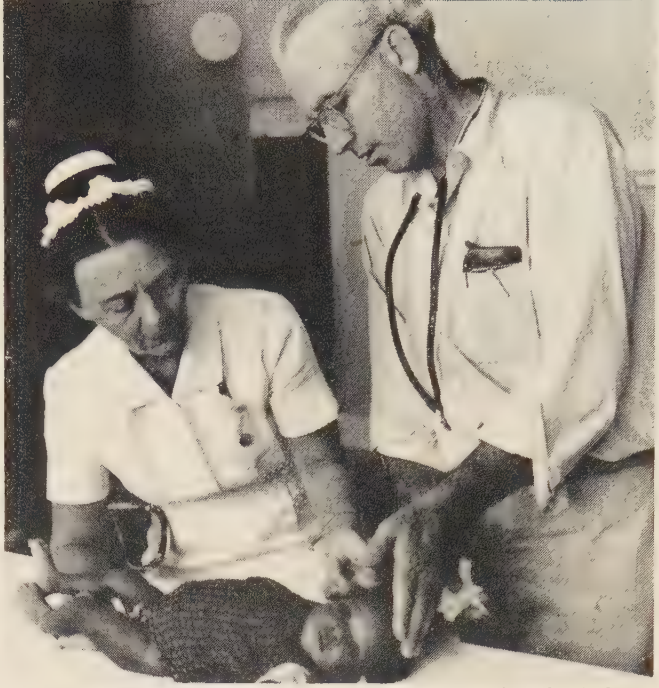
Mrs. Shirer assists in the records department when need arises. She also assists in returning babies to their mothers in the villages after they have been made well. This task brings her into contact with living conditions in the outlying areas and strengthens the influence of the hospital there.

The last few months I have been fully occupied in supervising some essential developments on the hospital grounds. These include extensions to existing bungalows so that more staff may be housed; erection of a large incinerator of a type we found useful in towns in Ghana; and the building of an abbatoir so that we can slaughter our own animals under careful supervision for hospital use. Further projects include the erection of poultry houses and the making of a vocational therapy center for convalescent patients.

Development of Area to Come

Development in the area served by the hospital is not yet in full swing. But we have three groups interested in improving their homes. We have just received on loan a landcrete block machine from the United Nations Technical Assistance office. This machine produces under very high pressure a good building block using the soil of the building site. The blocks can be made stronger by the addition of cement.

Right now I am training some of the workmen in the use of the machine. The blocks we are making are for the proposed poultry houses. When the men have mastered the techniques we will bring in some of the interested groups to learn. Then we will lend them the machine for a stated period to produce their own blocks for their home improvement program.



—Photo by Anderson

Dr. Mellon and a nurse at the Albert Schweitzer Hospital examine a sick Haitian child, one of many brought to the hospital each day to be treated for tropical illnesses.

On one occasion I went with a member of the hospital staff when he was returning a baby to its mother. I took the opportunity to get the family interested in improving their home. The husband complained that rats were taking his pigeons. He had lost six out of twenty-four in a very short time. I asked to see where he kept them. I pointed out to him the many openings through which the rats could enter and suggested a coop raised on stilts with large pieces of tin around each leg to keep the rats from climbing up. He listened closely as my remarks were interpreted.

Then we went to see his wife's kitchen. Three stones on the floor served as the stove. I suggested a stove of earth raised up from the ground so the baby would not fall into the fire, and with a chimney to take the smoke away so that her eyes would not get irritated. They were eager to have such a stove and agreed to gather materials and build the stove if I would show them how.

On the appointed day I arrived and found the man waiting for me with a group of his friends who had come to help and to observe. Before starting work, he took me by the arm and led me to the yard where I beheld the completed pigeon coop re-erected according to the design I had described.

The building of the stove was an event. Everyone had something to ask. A cousin of the man's wife was there and watched. Before she left she made me promise that I would show her husband how to build one.

Recently a new avenue of service has been opening. Dr. Hoyt of the Bible Society has asked that I assist him in arousing an interest among Evangelicals in a united literacy campaign. In view of our experiences in Africa on such projects we are offering our services to any group desiring to know more about what can be done. A literate church membership is essential for a strong, healthy church. Considerable interest exists and we are hopeful as to the future.

The Family Can Help the New Church Member

By RICHARD E. LENTZ*

WHAT does it mean for a person to accept Jesus Christ as his Lord and personal Savior and to become a member of his church? While we might differ in our interpretation of details, all of us would agree that the acts described are among the few very important ones of a person's whole lifetime.

During the Easter season, thousands of people will be making their decision and establishing relations with a church. What part does their family play in helping persons both at the time of decision and afterwards?

In order that we may end on a positive note, let us say first what families should *not* do. Children and adults who are contemplating accepting Christ and uniting with the church certainly should be aware of their family's prayerful concern for them and their decisions, but at no time should they feel undue pressure exerted to force action. The full commitment of self to Christ can be made only in the freedom to voluntarily surrender to him.

Pressure Brought to Bear

Overly zealous parents have been known to plead, "Won't you do this, for Mother's sake?" or "Your father will be very proud of you." Adults, too, have felt similar pressure, "If you really love me, you will join my church." "Our business would be helped by your belonging to the church also."

One should not join the church to please his parents nor to prove his love for his wife nor to improve his business. The use of these motives to influence Christian decision is unethical and self-defeating. A family should lend wholesome encouragement, however, to those who are considering "becoming Christian." Also it will supply information and testimony as needed.

As church families, we seem more likely to err on the side of indifference than overzealousness. From the actions of their families, some persons could get the impression that it is a very minor matter to accept Christ or to identify oneself with his church. "That is a decision for him to make and I will not interfere," is sometimes merely a way of rationalizing a lack of interest or personal faith.

As Easter approaches, many families will be confronted with this Christian opportunity to guide children and others of their own family circle into more specific Christian commitments. This is a happy privilege arising out of the intimacy of home relationships and the nature of the Christian religion. Four simple suggestions may be welcome to families who face this responsibility and conscientiously wish to make the most of the occasion.

In your home, recognize this as the important step in life which it is. Plan ahead as a family to attend church together. Express to the ones involved your family's joy in their decision. In informal conversation about the table or at bedtime, share comparable experiences from your own life. Talk about the real meaning of church membership, baptism and confession of faith. Try to locate and eliminate any uncertainties or fears which may be in the minds of your loved ones.

You may wish to arrange a simple home worship service for your family group to express their special gratitude for steps being taken by members of the family in accepting Christ and joining the church. It is an occasion of rejoicing and a time of rededication for the whole family.

Materials Are Important

Provide tools and materials of good churchmanship for the new member. One has but to observe the eagerness with which a child who has recently joined the church accepts his box of offering envelopes to know the importance of materials. New members' packets are presented by many churches to persons as they are received into membership. Supplementary equipment still can be given within the home. A Bible properly inscribed or some religious book appropriate for the age, a religious picture book suited for the age, a religious picture or a photograph of the church for the new member's room are a few of the possibilities.

Arrange your family time schedule so that the new member's intentions and vows may be kept without unnecessary tension or strain. For one to be faithful to his church, his family must cooperate. It is not unknown for a husband, wife or parent to sabotage church loyalty for a whole family by refusing to get up on Sunday morning or to wait a while for Sunday dinner. Often week-end trips or Sunday excursions have the same unhappy result. Family plans for Sunday on the other hand may reinforce the determination of a new member to be regular in attendance. So also may a family motivate good preparation for participation in church activities.

Habits of Spiritual Growth

Encourage the new member to continue his spiritual growth. One's family can help him learn how to pray or how to give generously of time and talents. Regular habits of daily devotions and service are required at home. Family discussions may develop and extend basic ideas of the Christian life. Reading of religious books and enjoyment of Christian art are stimulated often by family attitudes and practices in the home. In a Christian home everyone should be guided to reinforce his good intentions with habits and permanent commitments which will insure steady development of character and faith.

* Dr. Lentz is national director of family life section in the department of religious education of The United Christian Missionary Society.

Your Church Looks at Its—

Ministry to Handicapped

By SAMUEL F. PUGH*

HOW can we account for the fact that in spite of Jesus' concern for the blind, the crippled, the physically sick and the mentally deranged, his lowers have done so little for them across the cenies?

Perhaps instead of accounting for such neglect we uld admit it, correct our ways and face the future uarely.

This is exactly what was done a few months ago en sixty religious leaders from many communions tlined a program that calls on the churches to set courses under specially trained teachers for physicaland mentally handicapped persons. The group, meetg under the auspices of the National Council of urches, urged that church-operated camps and simiprojects serve the blind, deaf and crippled. This only a beginning.

The usual church member would be shocked if he ew how many unreached handicapped persons are thin "reaching distance" of his church. He would ree that his church has made little attempt to find em—little effort to serve them. Some members might ink that this is a small problem in comparison with e major tasks of the church. But consider further—

Some Churches Are Pioneering

Most of us need to be reminded that "those who are ell have no need of a physician, but those who are ck" (Matt. 9:12). The church has unintentionally entified itself with the Levite who "passed by on the her side." It is hopeful to know that some church aders and congregations are pioneering on this fronier so long neglected by most of us.

To see what Goodwill Industries has done so well nd so consistently is to challenge individual congregations to launch into the same field of service, in different way of course. Government and community gencies, as fine as they are, cannot begin to render me of the personal services that a sensitive church an learn to perform.

Illustrate What Might Be Done

The Kansas City Sunday School for Handicapped Children; Toronto's special worship services for epieptics; the "Silent Group" of deaf and mute persons n the Riverside Christian Church, Wichita; the Silent Bereans of Union Avenue Christian Church, St. Louis —all these and other worthy ministries give us encouragement and illustrate what might be done in our own communities.

Why not focus attention upon your own church for moment? Let us see what could happen through your wn effort and concern. Write down the names of the church families in which there is a handicapped person. And list others you know who are not being served by ny church.

Now after each name write the one thing that would e the greatest service to that person. Your list of services might include some of the following: furnish rutches or a wheel chair, take a game or puzzle each week, play phonograph records, read aloud from the Bible or some other literature, call or send a note regularly, have friends wave as they pass the window, take tape recordings of pastor's sermons, record greetings of Sunday school class, have one course of a progressive dinner at "his" house. You could go on and on—and you should—until your list has some appropriate suggestion for each person on the list.

Next—make a comparable column in which you list after each name some service *that the handicapped person himself might render.* Ask what each person can do and you will probably be applying the following to various persons you know: address or stamp envelopes, make telephone calls, fold bulletins, repair church furniture, grow flowers for the sanctuary, clip photographs and articles for the church historian.

Two Conclusions

These two lists will stimulate your thinking to the point that you will probably reach two conclusions: First, that there must be many other ways that a church could minister to the handicapped if it really took the matter seriously; and, second, that your own church *should* take the matter seriously and make some plans to deal with the situation.

If these conclusions seem valid, let us suggest that you take them to the chairman of your church's department of membership and discuss the need and the possibilities in this ministry to the handicapped. If your church is not functionally organized, discuss the program with your pastor and the chairman of the general board.

Children need to be taught not to stare or to remark about a person's ailment. Adults sometimes need to be reminded that the handicapped individual does not want special attention or assistance in doing things he can do for himself. He wishes to be included, accepted and respected—and to have his ailment forgotten.

All of us know handicapped persons whose attitude and actions are so well adjusted to their environment that their friends are seldom aware that they have any difficulty of any kind. We know people who have so mastered their handicap that they become reminders of how little we ourselves have done with the bodies we have.

I am reminded of a paraplegic who, without arms,

*Mr. Pugh is national director of church development of The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

can do with his feet almost anything that I can do with my hands. Certainly it is within the realm of a church's responsibility to teach its members appreciation of those who have handicaps of mind or body.

What can a church do to minister to the needs of the handicapped persons in its "family"?

For one thing, it can remember these people when erecting a new church building. It can see that there is an entrance from the ground level. Many persons cannot stand the exertion or the inconvenience of climbing steps. If a street level entrance is not practicable, let there be a ramp with gradual incline for wheel chairs and "slow walkers."

Considering what we spend for our churches today, the cost of a small elevator would add but little more expense. Rails for steps and stairways, hearing aids, reading glasses, a reading room, a first-aid room—all are items that in themselves give evidence of a congregation's concern for the handicapped.

Ways of Working

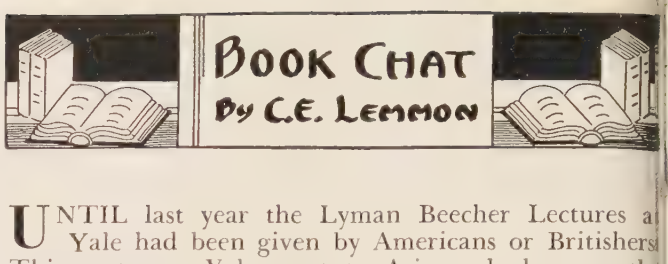
As a department of membership plans its program for the handicapped let it not forget to consider the following approaches:

- Discovering the handicapped and making them welcome—though not conspicuous.
- Using them in services they can perform—without calling attention to their difficulty.
- Arranging special classes and social functions for each individual group—the blind, the deaf and mute, the lame, and the mentally deficient.
- Providing transportation for those who could attend worship services if they could get to the church.
- Setting up a schedule of visitation at the homes, rest homes and hospitals.
- Notifying the pastor whenever a family needs counsel or other assistance.
- Getting acquainted with welfare agencies and working through them in serving.
- Making a collection of games, puzzles, records, books and magazines that may be taken to the handicapped who cannot be out among people.

Important Field of Service

These suggestions may be enough to start you, the reader, and your church to thinking about this important field of service. Let us hope that thinking about it is but the beginning of a fine program to include the handicapped in the various activities of your congregation.

It should be remembered that beyond the mechanics of the program there should be a concern for the welfare of those who, by circumstances, are less fortunate than we. Organizations, plans, techniques, cards in a file—these are but means to an end. They are ways of getting our work done but they alone are not enough. Would it help to remember that all of us have needs that are not apparent at first glance? One responsibility of Christians is to be understanding in our attitudes and helpful in our actions as we realize that in one way or another each of us is a handicapped person.



UNTIL last year the Lyman Beecher Lectures at Yale had been given by Americans or Britishers. This past year Yale went to Asia and chose as the lecturer, D. T. Niles, a Ceylonese. He is, of course, fluent both as a writer and speaker in the English language. The method of the lecturer was unique. He wrote letters to educated Hindu, Muslim and Buddhist scholars and asked them why they could not accept the Christian religion. In every case the acceptance of the Christian doctrine of Christ was the stumbling block. Dr. Niles called his lectures *The Preacher's Task and the Stone of Stumbling*. It is in discussing these objections that Dr. Niles formulates his lectures and defends the Christian doctrines. These lectures are not only clarifying as to the relation of our faith to other religions but of great help in clarifying our basic concepts in relation to modern forces in society. It is an especially valuable addition to the Yale series.

THERE is quite a distance between the theories of Christian education propounded in the schools and the applications of these theories in the local church. Paul H. Vieth, veteran teacher at the Yale Divinity School, has an important new book checking practice against theory. This book, *The Church School,* is designed for use of church school workers. In it he deals with the practical problems of the organization of religious education, curriculum needs, duties of officers, teacher training and improvement, enlistment of workers, records and equipment. The book is admirably organized for its purpose.

THERE are two tensions in the modern pastoral counseling movement, both of which are implicit in Seward Hiltner's new book, *Preface to Pastoral Theology*. With the present emphasis on theology it seems necessary for every form of Christian effort to have its theology. The theological implications of pastoral work are evident, for all of life is involved in theology—our relationship to God. Hiltner makes an extensive analysis of this which is a major contribution of his book. The second effort is to give the counseling movement a time dimension. The modern accent in pastoral counseling derives from the psychological revolution developed at about the turn of the century from the work of Freud, Jung and William James. Hiltner gets his time dimension out of the use of the term *shepherding* and the discovery of a pastoral work journal of Ichabod Spencer called "A Pastor's Sketches." Ichabod Spencer, a Brooklyn preacher, lived a hundred years ago and was an indefatigable diarist. These diaries Dr. Hiltner uses as case studies, examining Spencer's perceptions and techniques. Any minister building up a library of works in pastoral counseling will wish to include this volume.

LOOKING at the title, *The Church Faces the Isms,* one expects that the book would be a treatment of the cult and sectarian religions. It is that, of course, but it is much more, for the expression "isms" is used quite inclusively with a chapter each on such subjects as fundamentalism, adventism and perfectionism. There

(*Continued on page* 42)

Three Disciples and A Mission to Japan

inisters Tell of xperiences with mazing Christians ho are Building igorous Churches hrough Sacrifice nd Love—Report bout the Lacour raternal Mission

Wesley P. Ford, at left, rides out for a day of visitation in Aboshi, Japan. He is one of three Disciples who were among the twenty-four American ministers participating in the 1957 two-month preaching mission in Japan directed by noted Methodist evangelist Lawrence Lacour.

This Is Miki City

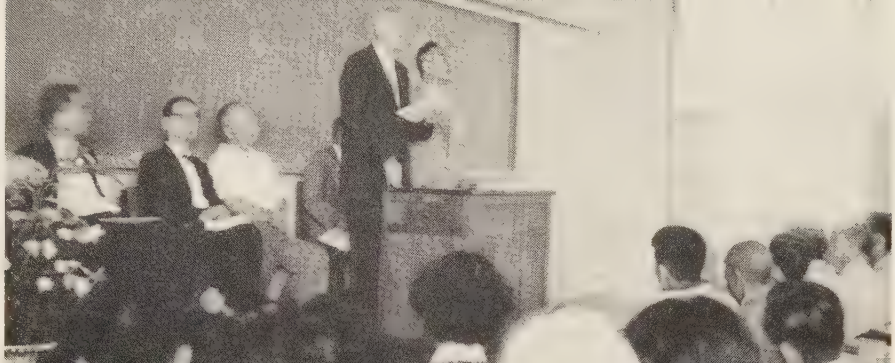
By

CARROLL C. ROBERTS*

I HAD to smile when I saw the name *Miki City* posted on the door of Dr. and Mrs. Lacour's room at the Imperial Hotel in Tokyo, along with the full list of assignments for members of our party. Immediately I associated this name with "Mickey Mouse" of comic strip fame. But it was not this Mickey, although the Disney creation is familiarly known and much loved in Japan. The city to which I was assigned is pronounced *Mee-kee* and means in Japanese, "three trees."

Miki City is a thriving town of 40,000, about fifty minutes by electric car over the mountains from Kobe, in western Japan. Although Miki City is a manufacturing center for tools and cutlery, there are no large factories. Each home is either a place where some article is processed or a shop where wares are sold. Japanese people are industrious and hard-working folk and often labor from early morning until late at night. Sunday is no exception—since Japan is not a Christian nation in the sense we understand that term—so there

*Dr. Roberts is minister of First Christian Church, Eugene, Oregon.



—Photo by Wiegmann

Carroll C. Roberts speaks, with the help of an interpreter, at orientation sessions in Tokyo. Second from left on platform is noted pastor Toyohiko Kagawa.

is not the significance we attach to this day of rest and worship.

Church work in Miki City is rather well defined by the working hours of the people. Most meetings, especially the Sunday services, must be held at night. Prayer meetings are held in the homes of Christians. On Sunday evening the main church service is held in the Chamber of Commerce hall. Sunday school is held on Sunday afternoons in two public city halls.

It was my privilege to be a guest in *Bunichi Ryokan*, one of the finest Japanese inns on our circuit. Here I was able to entertain visitors, hold English Bible classes, conduct morning devotions, and bring together much of the social life of the Christian community. Meetings of the young people, parties and social visiting, as well as study groups for "seekers" and others were held here. The young theological student, Katsumi Arai, from Doshisha University in Kyoto, and my interpreter, Jun Nomura, an English literature major from Aoyama University in Tokyo, lived in a near-by room and were a valuable part of all these meetings.

Many calls were made in the homes of Christians, some of whom were members of churches where they had lived previously. Calls were made on seekers and the parents of the Sunday school children. Here, as everywhere, we were received most graciously.

When we were visiting in the homes of Sunday school parents, these folk — although Buddhists — would invariably break forth into voluble Japanese, almost before the usual greetings and introductions were performed. In friendly fashion but with great emphasis they would thank us "for *allowing* our children to come to your Sunday school." Oh, that some of the parents of children in my own city in America could have heard that remark!

One of my richest experiences was in visiting the fine Kobe city orphanage which is located in Miki City. Although the superintendent, a fine Buddhist woman, gave them every attention and they seemed quite happy, they were glad when I came to visit them because I brought the love of a daddy to them. How they listened with rapt attention to the Bible stories! With what enthusiasm they sang the songs!

On my last morning in Miki City, although the electric car left at 6:30 A.M., the whole orphanage, together with the members of the Christian community, the inn keeper and his maids, were all down at the station to bid me good-bye. It was a tearful farewell, I can assure you.

We left thirty-seven Christians in Miki City. There were thirty-eight seekers enrolled, all of them above junior high age.

The Christian community in Miki City now owns a good piece of land, in a commanding position on a hill overlooking the city and in a most central location, and it has a building committee. The church expects to erect a building on this land within two years.

The future of the Christian movement in Miki City is assured. With such great potential, the congregation in Miki City should eventually become self-supporting and enjoy many victories.

This Is Hatano

By F. W. WIEGMANN*

WHERE was your church born? My home church was born in a courthouse, and the church I now serve was born in the classroom of a professor at Butler College. The church in Hatano, Japan, was born in the Kanagawa Tuberculosis Sanatorium. Perched high on a ridge that juts from the mountains into Hatano

*Dr. Wiegmann is minister of Downey Avenue Christian Church, Indianapolis, Indiana.

Below, the three Disciples on the mission pose with Nobundo Oda, second from left, noted educator, and United Society missionary Hazel Hughes. Dr. Ford is at left, Dr. Wiegmann is at the center, and Dr. Roberts is on the right.

ove, Dr. Ford, with the assistance of a Japanese inter-ter, leads a devotional period and discussion in the ly morning at the start of a youth conference. The mem-rs of the Lacour Mission lived and worked with the people.

lley, this 700-bed TB sanatorium has gained an ex-llent reputation in Japan.

Dr. Jojima, the dynamic director, had succeeded in ducing the death rate from ten or twelve a month a total of fifteen in the past ten years. This is due rgely to the introduction of modern antibiotics, but has also built a morale among both patients and urses that is evident to even a casual observer. Dr. jima is a Christian; so is his head nurse.

Imagine my consternation when I was assigned to atano Center and read in the report that 64 per cent the members were in the sanatorium! Of the twenty-ven members of this new congregation, eleven were atients, two had been discharged and lived some dis-nce away, six were nurses, and eight were residents of latano!

The story began in 1946 when the pastor of the dawara church came to the sanatorium to visit one f his members. In the course of his visits he met and ounseled with Tomio Shizawa, son of an elder in the uddhist temple. After three years of study and con-emplation, Mr. Shizawa became a Christian and was aptized early in the month of February, 1949.

After study and licensing by the United Church, young Mr. Shizawa began work in Odawara. But he could not forget his friends and fel-ow Christians in the sanatorium; so n 1952 he came to Hatano to live nd serve, hoping to establish a con-gregation and continue his work vith nurses and patients. His coming brought him closer to a young lady he had met in the sanatorium, a sec-ond-generation Christian whose faith nd hope were factors in his own conversion. They were soon married, nd now they have a hefty son.

My initial consternation soon gave way to unbounded admiration as I worked with this young couple in Hatano (population 18,000) and among the patients. Every Monday night Mr. Shizawa holds a service in the sanatorium for the nurses and patients who are Christians or "seek-ers," and during the week he reads the Bible to the bed patients who are Christians and prays with them.

On two occasions I spoke in the sanatorium. The first time was to a group of more than seventy nurses and convalescent patients, at the invitation of Dr. Jojima. Here it was evident that this man was more than the medical head of an institution; he was dedicated to the complete welfare of the people in his care.

The other occasion was the Monday night meeting. Four of the nurse-members and three of the patient-members were present, and twelve seekers crowded into a small room. Each Christian had a Bible and hymn book, which is the custom in Japan, and each made it a point to sit by a seeker and share the books.

What about the church at Hatano? There were four converts among the townspeople and the awakening of one "sleeping" Christian, who came into the church by transfer. The church has an ambitious building program which envisions a pastor's house and a church. But Mr. Shizawa also wants to build several little huts next to the parsonage for patients who have left the sanatorium but are not well enough to hold a full-time job and have no family to care for them. It all is strangely like New Testament times when the sick were healed and they had all things in common.

This Is Aboshi

By WESLEY P. FORD*

ABOSHI is a fishing and industrial town on the shores of the Inland Sea in western Japan. Twenty-two thousand people live in and around Aboshi. Their faith is Buddhist, and there are many shrines. Among the 22,000 are thirty-five Christians.

Evangelism began in the summer of 1956. A young minister is there supported by the *Kyodan,* the United Church of Christ in Japan. As a fraternal worker I was

* Dr. Ford is minister of Central Christian Church, Pasadena, California.

Below, Dr. Wiegmann, in foreground with back to camera, holds a service for "seekers" in the TB sanatorium at Hatano, Japan, on August 17, 1957. Christians in these sessions make it a point to sit by seekers and guide them in study.

to help and encourage him—to evangelize, to teach and to share.

The day before arrival I met the college student who served as my interpreter. We lived in a village home and I sought to be one of the people. We doffed our shoes and sat, ate and slept on the floor. It was use chop-sticks or go hungry, so I used chop-sticks. The menu was similar for each meal: rice, fish, soup and tea. Rice was always prepared by the bucket, and frequently we had cold cabbage, cucumbers and fruit.

Aboshi has narrow streets with open-front shops. The unpainted houses look dreary, but inside there always is an arrangement of fresh flowers. The Japanese cultivate an inward beauty in their homes and in their lives. Rice fields and green mountains make for beautiful scenery. Primitive methods of sewage disposal and land fertilization add strong odors. This contrast is part of rural Japan.

Foreigners Treated Courteously

Foreigners are rare in the rural area but are treated courteously. Not even in Hiroshima, where I mingled in the crowd on the twelfth anniversary of the dropping of the bomb, did I experience unkindness. At "home" I was invited first to the bath. This was a real courtesy, for all use the same water once it is bucketed into the round iron tub. Bathing is done outside the tub, which is reserved for soaking. I also enjoyed the novelty of the public bath, an institution in rural Japan.

During a mass-meeting, fifty-four signed "seekers" cards and we began calling. Sometimes we only stopped at the door to invite attendance. To accept the invitation to go inside meant shoes off and obligated the hostess to serve refreshments. For a foreign guest there must be her best, and she may not always be prepared. So we were cautious. The graciousness of the hostess made calling a humbling experience. A woman opens the door only when on her knees; there are many bows and a kindness which penetrates.

At evening street meetings we showed colored slides of life in America and told Bible stories. On Tuesday evenings we bicycled out to some rural home where a Christian would invite in neighbors, who would ask many questions.

Sunday "Like Any Other Day"

On Sunday, which is just like any other day in Aboshi, we held classes for children and youth and also held worship services. Three afternoons a week, youth came to our home for English conversation classes. Young people are anxious to learn English. This was one of the most fruitful activities. Some youth were forbidden by parents to come to church but were allowed to attend these classes. Conversation can include vital subjects!

The climax was reached in a three-day camping trip. Of the twenty-eight young persons attending, six were Christians and the rest were "seekers." Around a campfire on an open hill I spoke of Christian commitment: how Jesus called us to love God more than friends or father or mother. It was a beautiful setting.

But I was soon aware of my inadequacy to speak to their needs. The next morning a sixteen-year-old girl said, "I am ready to become a Christian, but when I do, I must leave home." Back in Aboshi she came to our home with six other girls in the same circumstances. "Can't we be baptized and say nothing about it at home?" they asked. In each instance they were forbidden to embrace Christianity. I realized how glibly I had spoken. How could I, who have never paid a price for believing, counsel these who were ready to give up their security to become Christians?

Buddhists Have Ritual for Dead

By Buddhist tradition, a proper burial is essential, and regular family prayers must be continued in behalf of the dead if their spirits are to be kept alive. For a youth to reject this faith is to fail this responsibility and, by their belief, to cut off eternal life for the dead.

My counsel was that they need not be hasty in their public decisions; that they continue to study; that they pray for guidance, for strength, and for their families. Also I advised that they endeavor to be Christlike in conduct and attitude, especially at home, and that they look toward the future to make their public commitments. I have faith that these girls may lead their families to Christ.

In some instances the barrier of home is not as rigid as it is for these. The new constitution grants religious freedom. Some do embrace Christ with the good will of their homes. But it will be a long time before religious freedom is a reality in rural Japan. Like the Athenians of Paul's day, the Japanese are very religious, but their "much religion" hangs heavily upon them, keeping them bound to the past and forbidding a bold look forward.

American Example Important

And there is another block on Japan's road to Christianity. It is the example of America, upon whom they look as a Christian nation. These folk are well read. They ask many questions. What of home life in America? What of the treatment of minority races? Why does a Christian nation drop atomic bombs? Why must there be continual experimental dropping of bombs now? These questions I was asked. In the light of what they see, some sincerely ask, "Why should we become Christians?"

As part of our orientation a missionary offered this wise but disturbing counsel: "Much of what you say will not be understood . . . but the Japanese are skilled in reading what you mean . . . and you will be preaching much more eloquently than you hope when you are 'good' or fear when you are 'bad.' Long before you return they will know what kind of person you are, and if Christianity has made you something like they would wish to be, they may take the trouble to investigate it."

This insight is for the missionary but also for the Christian community of America.

Missions includes money but also more than money. Missions is to give, to go and to share, but also to be! Jesus said, "If I be lifted up I will draw all men unto myself." Fidelity to the faith we declare, the lifting up of Christ in every relationship, is our most effective witness.

allam Shorrock, right, Disciples' missionary now serving as Japan cretary for Church World Service, talks with refugees in Yokohama.

Practical Christianity In Japan

By DARLEY DOWNS*

RECENTLY the Japanese Department of Public Health and Welfare was called upon to select the four outstanding figures in the history of ocial work in Japan. Significantly, every one of the our was an earnest Christian.

It cannot be claimed that either the labor or social emocratic movements are any longer dominated by hristians, but several Christians still have great in- uence. Tetsu Katayama, the only Socialist prime min- ter of Japan, is to give his time next year to evan- elism among workers. The present vice-speaker of the Diet (parliament), Motojiro Sugiyama, is a minister nd a life-long colleague of Toyohiko Kagawa and is he leading figure in the national farmers' movement. n spite of recent serious illness, Dr. Kagawa is clearly he outstanding Japanese evangelist and still a potent orce in social work and the cooperative movement.

The first social settlement in Japan was founded by Alice Pettee Adams, a Congregational missionary, n cooperation with the late great Juji Ishii, in the grim, even dangerous slum of Okayama that carries he ironic name of Field of Flowers.

Pioneers in medical social service in Tokyo were Mr. and Mrs. F. E. Hagin, early missionaries of Dis- ciples of Christ. The area near the Asakusa Station vas, over fifty years ago, and still is, the point of great- st wretchedness and need in all Tokyo. Prostitutes, agrants, rag pickers, and petty and major thieves, nany with dependent wives and children, throng the neighborhood.

Since no part of Tokyo needed medical service more, hat was just where Mr. and Mrs. Hagin undertook to provide it. Soon a small hospital, a kindergarten, a lay nursery, Sunday school and church were operating n the small and rather dingy buildings they were able o acquire.

For twenty or thirty years the work has been carried on by Mr. and Mrs. Shozo Endo. I had been seeing Mr. Endo at meetings of social workers for years before I saw him and his family in the bare and cramped rooms they occupy in the hospital. Mr. Endo is highly regarded among both Christian and non-Christian social workers. I am sure he could have had far better paid employment elsewhere at any time during these past twenty years. But neither he nor his wife give any impression of feeling the self-sacrifice of living and raising their family in such meager quarters and in so undesirable a neighborhood.

Almost immediately after the Japanese surrender in 1945, Mr. Endo was burdened with the need of bearing some part in the care of the hordes of orphans left by the American bombings in Tokyo and neighboring cities. Mr. Endo never yields to the temptation to give up trying to do something because the total task seems so vast and hopeless.

Build Christian Orphanage

Within a few months, a marvelously beautiful site some fifty miles from Tokyo was secured. With the help of Disciples' missionary Kenneth C. Hendricks, an Evangelical and United Brethren missionary, and an Army chaplain, the lumber from unused barrack buildings was secured and an excellent Christian orphanage was built. In spite of multiplied responsibilities in Tokyo, Mr. Endo maintains constant and competent oversight of this work.

Thirty or forty years ago, with the number of secondary schools and colleges so far below the demands of ambitious and able boys and girls, there was no more fruitful and efficient form of service than the provision of competently run English night schools. At about that time, William H. Erskine, a Disciples' missionary, was conducting one of the best English night schools in Japan in Osaka. Here a strong group of zealous, able Christian alumni grew up. I think it highly unlikely that for the investment of personnel and plant, any other form of work down through the years has produced as many earnest Christians.

Nearly fifty years ago, Dr. and Mrs. Harvey Hugo

*Dr. Downs is executive secretary of the Council of Cooperation and he Interboard Missionary Field Committee in Japan. These organizations irect the work of some 400 missionaries of eight North American com- unions in their service to the United Church of Christ in Japan.

Guy came to Japan as Disciples' missionaries. Within a few years, Dr. Guy had probably the most brilliant use of the Japanese language of any missionary in Japan. He and Mrs. Guy threw their great abilities and enthusiasm into the building up of the Disciples'-aided boys' and girls' schools in Tokyo—Sei Gakuin and Joshi Sei Gakuin. Many succeeding missionaries have made distinguished contributions to the work of these schools, which continue notably to advance Christian education in Japan.

The missionaries who returned to Japan soon after the surrender used often to ride the "fast line" trains past Ochanomizu station. The station is high on the right bank of the once beautiful outer palace moat. It is many years now since it has been beautiful. Perched high above the filthy, smelly water, on the left bank were a score or so of crude shacks made of scraps of tin, wood and cardboard. Those who could crowd under the two wide bridges were the lucky ones. It was cold and damp, but there was at least some shelter from wind, rain and snow.

A Way with Children

Scores of missionaries and hundreds of Japanese Christians rolled by and said, "Isn't it dreadful! The city ought to do something about it." Young Reiji Takahashi, a poor theological student at Aoyama College, saw the children and the huts, got off the train, climbed down to the huts and began to play with the children. He hadn't enough money for his own minimum expenses, but he had clever hands, a way with children, a store of Bible and other stories, and a heart full of love.

It is too long a story to tell of how the papers reported his finding a boy dying for lack of streptomycin and how the American authorities provided it, and the boy got well; or of his "ragged school," that beat Robert Raikes' first Sunday school in England. His right hand man through the Ochanomizu days and the move to the newly "made land" in Tokyo Bay was K. C. Hendricks, ably seconded by another Disciples' missionary, Hallam Shorrock. They helped to get gifts for the simple building for kindergarten, day nursery, Sunday school and church.

Planned Work Camps

Mr. and Mrs. Hallam Shorrock came for a three-year internship in the midst of their courses at Yale Divinity School. Mr. Shorrock had finished the Navy Japanese language course and was ready to begin work, while most missionaries have to have two years in language school. Like the rest of us, he was charmed by the fine young folk in the churches and Christian schools and disheartened by the lack of a challenging program for them. He and a lot of the other short-term missionaries became convinced that the best way to meet the situation was through work camps.

High pressure correspondence and planning were entered into. By early summer, funds had been secured and leaders signed up. In early July three camps of some thirty persons each were in progress—one near Tokyo, one in Hokkaido, and the third in Kyushu. Three girls came from America; fifteen or more short-term missionaries participated. The rest were selected young men and women from colleges all over Japan—all with a fair command of English.

The effect was electric. Never before has any Christian enterprise received such an amount of space in both local papers and the great national journals of two or three million circulation. There was genuinely useful physical labor, and there was zealous and effective religious and recreational work in connection with churches in each neighborhood; but the most important thing was the stimulus to the participants themselves and through them to the church youth of the whole country.

One of the six missionaries who returned to Japan immediately after the surrender, representing the Foreign Missions Conference, was Ernest C. Bott, whose primary responsibility was relief and social work. With the cooperation of the representative of the American Friends Service Committee and the Catholic Welfare Council, a magnificent program of relief was carried out. Used clothing, food and medicines in immense amounts were distributed to children, TB patients and others in greatest need. The Welfare Ministry of the Japanese government gave constant and efficient help.

Dr. Bott not only led this great program of relief but gave guidance and encouragement to revivals of Christian social work in all parts of the country. His untimely death in 1951 was a grave loss, not only to Christian social work but to the whole Christian movement. His colleague from the postwar beginning, Carl Kriete, carried on until his own retirement two or three years later.

Distributed U. S. Surplus Foods

Mr. Shorrock then took responsibility and has done a truly magnificent job. Very soon after his appointment, the great program of distributing U. S. surplus foods began. Enormous amounts of wheat, rice, beans, butter and powdered milk have been efficiently and fairly distributed. The shipping costs by land and sea must be provided. On the very large amounts needed for famine relief in Hokkaido, this came to a very substantial sum. As a result of an appeal by Mr. Shorrock through the *Japan Times,* ten million yen ($27,858) was contributed at Christmas time by thousands, both Japanese and Western. Mr. Shorrock has also done a great job of getting White Russian and other stateless refugees out of Hong Kong to Japan and many of them into the care of responsible sponsors in the United States and elsewhere.

In this brief survey I have barely touched on the work of some of the more than fifty Christian social work institutions belonging to the Kyodan-related League of Christian Social Work Institutions. These include forty orphanages, four hospitals, five neighborhood houses, a home for delinquent boys and schools for the deaf and blind. Japanese Christians are often accused of placing too heavy an emphasis on theology. I think that even this short sketch of social work in Japan shows that through the practical application of Christian principles they are striving to build a vital church.

EDITORIAL NOTE: *This is the seventh in a series of ...icles concerning the purposes, functions and serv...s of the principal cooperative boards of Disciples of ...rist. This article treats the varied welfare services ...idered to both aging persons and needy children by ...e National Benevolent Association of the Christian ...urches (Disciples of Christ). The programs and serv...s of the various agencies are portrayed through the ...nctions of the key administrative personnel.*

7. *They Work For You . . .*

In Providing Services of Benevolence

By J. EDWARD MOSELEY

THE ministry of Jesus was characterized by love for God. This inclusive love was always reflected in love for man plus an immediate response to the ...eds of persons around him." So declares Orval D. ...eterson, executive president of The National Bene...olent Association of the Christian Churches (Dis...ples of Christ).

"Our ongoing ministry of benevolence, as represented ...y the NBA and its seventeen homes, is an essential ...xpression of the love of Christ in which our churches ...nd members are becoming more deeply involved as ...his inclusive love seeks to reflect its healing power," ...e says.

The NBA strives "to provide for the physical, moral, ...ntellectual and spiritual wants of those who may seek ...nd need its protection and aid. For the attainment ...f this object, it purposes to establish and maintain ...omes, hospitals, training schools and such other in...titutions and supplementary care as may be con...ucive to these ends and undertake such other similar ...ork as may from time to time be considered ap...ropriate and desirable." These objectives were ex...pressed in the original NBA Articles of Association ...nd By-Laws in 1887. They remain an integral part ...f the Articles which were last revised in 1956.

The NBA's origin and development has been one ...hase of the slowly emerging social conscience of Dis...iples. This agency has supervised the general organized ...rotherhood expression of Christian benevolence since ...t was granted a charter of incorporation by the state ...f Missouri in 1887.

Miss Jessie M. Burke, NBA publicity director, discusses plans for an issue of *Family Talk* with Orval D. Peterson, NBA executive president. This quarterly publication of the agency is being redesigned to be more helpful to local congregations.

—Dorrill Photographers

Earlier brotherhood attempts to meet welfare needs included the Christian Church Widows' and Orphans' Home of Kentucky. This home opened in Louisville in 1884 for Disciples' orphans. Widows were first admitted in 1912. In addition to the home in Louisville, the children's home is now located at Danville, Kentucky. Both homes are supported by the majority of Kentucky Christian churches. The homes, however, have no official connection with the NBA. Farris L. Clifton is the administrator of both homes.

The first NBA home was opened in St. Louis in 1889. It is now known as the St. Louis Christian Home for Children. Care for older persons began in 1900 with the opening of what has become the Illinois Christian Home. Hospitalization became a part of the benevolent program of NBA in 1905, but this service was subsequently discontinued except as it is provided now in NBA homes for residents who become ill. There are now seventeen homes for children and older people. Plans have been developed for the eighteenth.

Received Approval in 1899

It was not until 1899 that the NBA received approval of the International Convention of Christian Churches. It has continued affiliation with the Convention. The NBA is one of the original boards cooperating in the publication of WORLD CALL. These are two of the increasing number of cooperative relationships which the NBA maintains in the brotherhood.

The changing needs of benevolence prompted an appraisal of the NBA services and policies to be started a decade ago. Searching inquiries, which began in 1948, resulted in a survey of the NBA and all of its homes. Services, as well as organizational and administrative structure, policies and promotional procedures were involved in the total study.

Major changes have been brought about in both NBA structure and policies. In the broad field of Christian social welfare, NBA's program of care and service may be epitomized as follows:

- To provide an adequate care program of Chris-

tian benevolence for aging people and needy children in congregate-type homes.

- To develop additional welfare services which are mutually considered by all concerned to be NBA's responsibility.
- To keep Christian churches and their members informed about the NBA expanding program.
- To help every Christian church to realize and meet its community welfare problems in the best Christian way.

Each NBA home has one representative on the NBA board of trustees, which includes lay men and women and ministers. Clarence D. Cowdery, St. Louis layman, is chairman of the board. There are twelve members-at-large who serve three-year rotating terms on the board. The board meets twice a year. The executive committee, which meets monthly, chosen annually by and from the trustees, consists of fifteen members. Dr. Peterson, NBA president, serves ex-officio as a trustee.

All of the NBA homes are incorporated in their respective states. Policy matters and actions of the home boards involving expenditures over $1,000 are reviewed by the NBA trustees and are not effective until the national board votes approval. The employment of an administrator or superintendent of a home is also subject to NBA approval.

THE headquarters offices of the NBA occupy all of the sixteenth and part of the eighth floors of the Landreth Building, overlooking the Mississippi River, in downtown St. Louis.

Dr. Peterson became the first executive president of the NBA one year ago. He has been working long hours orienting himself to a rapidly changing and expanding organization and program.

Multitudinous recurring and complex problems in administering a rapidly changing and expanding program of benevolence are always on the NBA president's mind. At his first staff conference, he found himself overwhelmed with scores of small and large problems, many of a pressing nature.

As president of the NBA, Dr. Peterson is responsible for the total administration of the national association and all of its affiliated homes. Every other NBA officer, appointed by the executive committee on the president's recommendation, is responsible to Dr. Peterson, as are all other NBA employees. He initiates and assists the development of many policies. He is the chief liaison officer for the NBA with other brotherhood organizations.

Orval D. Peterson has quickly learned that the root of most, if not all, of his numerous headaches is the lack of sufficient funds. This is true for the national offices and program and the personnel, as well as for all of the homes and field staff.

HE is responsible for preparing the annual budget and all financial matters involving both NBA and its homes. NBA's financial procedures are of necessity complex, made the more so by the numerous homes and traditional ways of handling funds. The NBA is not a member of Unified Promotion.

Dr. Peterson has been busy searching for a way out of the many difficulties which confront him. He seems confident that in time the right solutions will be found to most of the problems, financial and otherwise.

He is reorganizing many procedures in the St. Louis headquarters' offices with a realignment of duties and the setting up of a central filing system. Some IBM bookkeeping equipment will be installed next July in a change of accounting practices.

He supervises NBA area representatives and employs new national and field staff personnel. He is a frequent speaker at church conventions and assemblies, shares in various state planning sessions, preaches in numerous churches, and attends an unlimited number of board and committee meetings of the NBA and the homes. He is increasingly representing the NBA in deliberations of the Council of Agencies, the Home and State Missions Planning Council, and other brotherhood group meetings.

Dr. Peterson is involved every week in trying to learn more about welfare and benevolence matters. He desperately needs time to read and study more. A copy of the latest *Social Work Year Book* is always handy on his desk for reference.

HE has activated new committees that will help to shape the pattern of benevolence care for Disciples during the next decade and beyond. These committees include one on "Beyond 1960," which will seek to explore new areas for benevolence ministry, and another on "education," whose function is to plan the program of benevolence education and correlate the approach to the churches with that of other brotherhood agencies.

All of this adds up to a really exciting new adventure for Dr. Peterson as well as for the NBA and the brotherhood.

J. Eric Carlson continues his duties with the NBA as secretary. According to the NBA by-laws, he is responsible for keeping such records, attending such meetings, and performing such other duties as the president assigns him.

Dr. Carlson is keeper of the Association's corporate seal. He works with the administrators and superintendents of the various affiliated homes and aids in the constant processing of applications for admission to the homes after approval by the admissions committees of the homes.

He continues to represent the NBA in many important meetings. He was a resource leader at the National Conference on Policy and Strategy in Social Welfare held last May in Atlantic City. As the NBA ecumenical representative, he shared in the Division of Christian Life and Work, particularly during the triennial meeting of the National Council of Churches held in St. Louis last December. He is a consultant with the Home and State Missions Planning Council and a member of the Curriculum and Program Council's important committee on leadership and administration.

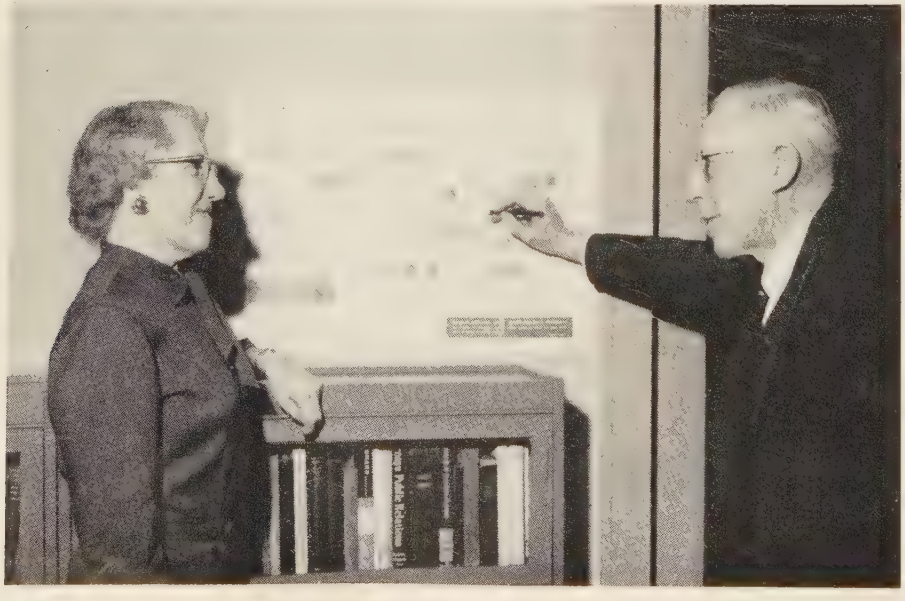
HOBART L. Fosher is treasurer and legal counsel for the NBA. He also is serving temporarily as the office manager. He has general custody of the association's funds and securities. This involves him in intricate legal matters regarding wills, bequests and estates. He is responsible for keeping accurate financial records. He is an ex-officio member of the finance committee. Most of NBA's assets are held in trust for the various homes. This amount, $10,977,006.77 on June 30, 1957, includes balances credited to the homes for maintenance, buildings, furnishings, education and endowment. This is to say that, in effect, the NBA is a "holding company" for its affiliated homes.

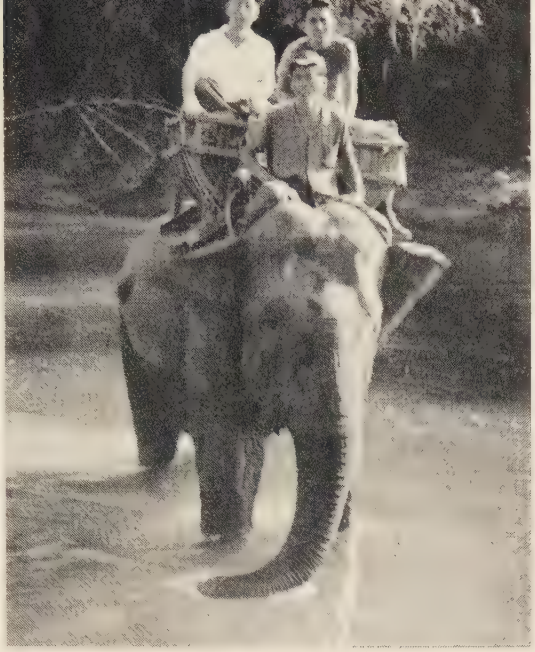
Maintenance receipts for the total program of benevolence through the NBA continue to increase. A total of 4,267 churches

(Continued on page 46)

J. Eric Carlson, NBA secretary, points on a map to the location of one of the newest benevolent homes, the Kennedy Memorial Home in Martinsville, Indiana. With him is Miss Marjorie Ford, a member of the office force at the St. Louis headquarters.

—Dorrill Photographers





—Photo by John Sams

Chen Chek-ling, mission doctor, left, and José Estoye, right, pause during a rough journey.

A Jungle Journey Among the Karens

By JOHN SAMS*

WHEN Donald A. McGavran of The United Christian Missionary Society surveyed the evangelistic opportunities in Thailand in 56, he reported that among the most responsive people were the Karens.

Many of us had heard reports that large numbers of these tribespeople lived in the remote jungle mountain areas of west central Thailand. This area had been assigned to Disciples of Christ by the United Church of Christ in Thailand as part of our responsibility. In early 1956 it was agreed that we should try to locate the places where enough of the Karens lived to justify opening a station to reach them.

We soon learned that varied and interesting methods of transportation were necessary to reach these areas. Information about village location, terrain and distances is almost non-existent. Our first venture into the wilderness brought us to the startling discovery that the little information that was available was inadequate and usually incorrect.

By studying a map, José Estoye—Filipino missionary serving with our mission—and I found a road leading from our mission center in Nakon Pathom to the Burma border.

WE stocked the Land Rover (British equivalent of the Jeep) with a supply of fuel, food and other essentials.

One day's travel put us into the jungle and hopelessly lost! Two things were certain—no road existed, and we weren't headed for the Burma border. Fortunately, we met a Karen who was on his way to the very village we wanted to reach. He offered to direct us through the jungle in exchange for a ride.

After weaving back and forth between two mountain ranges and crossing a stream twenty-three times, we reached the village of Suan Pung. This was not accomplished without trouble, however. One tire went flat. The rubber bushing of the starter broke. Two days later a second tire went flat! The prospect of rolling a tire seventy-five miles back through the jungle was not our idea of fun, so we camped for the next two days. We managed to repair the starter by using a few screws, nails and hardwood pegs.

AFTER a series of failures, we discovered our own method of patching tires. We cut patches from an extra innertube and heated the jack handle in the camp fire to melt the rubber on the tube and the patch. After pressing the patch onto the tube, we poured on cold water. The result of this vulcanizing job was good enough to get us over the rugged jungle area. Just as we were putting the tires back on, a heavy downpour set in. It was then that we learned that the rains start two months earlier in the mountains than on the near-by plains.

In spite of all our troubles, this first trip was, in a real way, a success. Although the number of Karens in Suan Pung is not large, information gained from them helped us to plan trips into another more promising area located some 200-300 miles west and north of Nakon Pathom, the center of our Disciples of Christ Mission.

THE second trip was made almost entirely by boat. Four days up river we saw some of the most beautiful scenery one could find anywhere. As we made our way upstream through the rapids, half the time we pushed the boat and half the time we rode in it. The latter was by far the shortest half. At night we camped along the river banks.

Late evening rains, and reflections on repeated warnings of villagers that this jungle was filled with wild boar, tiger, bear and buffalo caused us to slumber lightly. The sound of every falling leaf prompted us to put another log on the fire.

Information gathered on this second trip confirmed the location of a large concentration of Karens. However, the travel was so difficult that we were unable to get elephants and guides to proceed north the seven or eight days necessary to reach the center of the concentration.

Our third trip took us around in a different route, so that we came in this time from the north. On this twenty-two-day trip we made use of the Land Rover, ox cart, airplane, elephant, and our own feet.

Two weeks' travel by elephant brought us to the center of a concentration of many thousand Karen tribes. The elephants carried loads of five to six hundred pounds over 5000-foot, rain-soaked mountains. In spite of the difficult terrain, the elephants averaged twenty-five miles a day.

As we considered the prospect of mission work among the Karens we were happy to discover such large numbers of people; but we were somewhat discouraged by the almost impossible transportation problems. We knew that some other more satisfactory route would have to be found if we were to open work in this area.

A 200-mile trip up from the south in December brought us to a Karen village of about two thousand people. By boat, train, jungle truck and elephant one could reach this area from Nakon Pathom in five to seven days. During the rainy season large motor driven boats could bring supplies right to the bank of the village. In the six months of dry season, elephant and jungle truck provide a satisfactory means of transportation.

ON our visits to many villages we were impressed with the great needs of these people. Education is almost unknown to them. Medical care and medicines are several hundred miles away over trails the sick could not possibly travel. Witchcraft and superstition provide the basis of their religious life.

While preparing breakfast alongside a stream one morning, we listened to a man relate how he had attempted to kill his daughter the night before. According to the custom of his village, it was his duty to punish her by death for her disobedience. She had run off with the man she wanted to marry after failing to receive her father's permission for the marriage. The father was looking for the pair when he came upon us.

We had just seen the couple dash off the trail some twenty minutes before, and we knew by the blood on the trail that the father would have little difficulty catching up with his daughter again. She had already been stabbed twice—probably the night before—and it was unlikely that she could have outdistanced her father this time.

BUT the father did not know his daughter had been so near our camp, and we readily agreed with him when he pointed out how big the jungle was and how impossible it would be to find the couple after completely losing track of them for more than six hours.

From a limited beginning we have gradually gathered knowledge about the location of these Karen tribespeople and the necessary means of travel to reach them.

The Karens are interested in our gospel and they realize that we can help them meet the many needs they face. Many of them begged us to return. We believe that the final survey trip we are to make soon will supply us with enough facts to help our mission decide on a course of action.

*Mr. Sams is a missionary in Thailand with the United Christian Missionary Society.

For the Widow's Sake

Pension Plan Widow Benefits Total Thousands of Dollars

WIDOW benefits under the Pension Plan of Disciples of Christ are substantial. These benfits can—and do—amount to thousands of dollars. They require millions in reserves.

As an example, when one retired minister died at the age of 67, terminating a Retirement Pension of $200 a month, there was immediately set into operation a Widow Pension of $100 a month. His widow, 60 years old, lived to the of 92—a not uncommon experience. In this case $44,050 was paid to them, of which $39,150 was paid directly to the widow. She and her husband paid $5,050 in member dues.

Another woman was widowed at the age of 32 with three small children. After six years of widowhood she remarried. Already $14,600 has been paid to the widow and children. When the minor child and scholarship benefits have been paid, a total of $24,200 will have been received by this woman, though only the minimum Widow Pension was in force, since her former husband had been a member of the Plan only four years. They had paid less than $820 in Pension Plan member dues.

The Pension Plan is a legal reserve, group plan. The cost of a given benefit to the group, as well as its worth to the individual, depends largely on the certainty of such claims arising and the number of years the benefit is guaranteed to continue.

Widow Pensions come into being more frequently than any other pension. The number made widows by the deaths of their husbands in active service more than offsets the number of husbands who outlive their wives in retirement. The wives, generally younger than their mates, have a life expectancy that exceeds the men's on the average by six years. The longer continuity of Widow Pensions means a larger total paid in benefits.

WIDOW benefits all have a "cost" in required reserves. Though the "cost" forecast was great when the Plan was launched, it did not deter the founders of the Plan from making provisions for the faithful wives of the ministry. Widow Pensions under the Pension Plan are increasing in number and amount every day. The monthly checks now amount to $15,384.69 and call for more than a million and a half in reserves. In addition are other reserves held for future Widow Pensions, for lump sum payments and children's benefits, most of which are also paid to widows.

Where the member dies in active service, the minimum Widow Pension is $300 annually, effective with the first day of membership. Considering with it the lump sum of eighteen months' salary plus $1,000 (maximum $11,000) also payable to the widow, this is substantial coverage for one month's dues.

What is not frequently recognized, however, is that *the potential Widow Pension grows.* It generally exceeds the minimum. The Plan provides that the widow will receive one-half of her husband's accumulation for retirement when this amount is greater than the guaranteed minimum. The lump sum payment she receives does *not* reduce this. Furthermore, she does *not* wait to 62 or 65 (as in other programs) to draw the Widow Pension. It becomes payable with the first month of her widowhood. In addition, her Widow Pension under the Pension Plan is *not* contingent upon the age or number of children as under some other plans.

When a retired member dies, the Widow Pension is also payable immediately at the rate of one-half of the annual member pension. It is paid regardless of the widow's age and regardless of how long the member has drawn monthly benefits.

Editorial Note

This article, which seeks to clarify the widow benefits through the Pension Plan of Disciples of Christ, is written in response to numerous requests for information. Here staff members of the Pension Fund discuss the development and scope of Pension Plan widow provisions.

THIS is also quite liberal when compared with many personal commercial insurance plans. These plans in some instances provide a fixed income for "ten years certain or for life." When death occurs, only the *residue* of the face amount is left for widow benefits. If death occurs after the tenth year in the ten-year plan, there is *nothing* for the widow. Likewise, under most industrial pension plans the member must take a *reduction* in the retirement pension in order to provide *anything* to the widow.

Such a plan as the Pension Plan is much more valuable than these. The difference is not only in the value of the Retirement Pension but also in the Widow Pension.

It should also be noted that the Pension Plan makes it possible for a widow to qualify for a Member Pension without loss or reduction of the Widow Pension, if she enters church (or church-related) employment. Several have done so and are drawing both a Widow Pension and a Member Retirement Pension.

Furthermore, when the Widow Pension is terminated by her death or remarriage, the children's benefits continue for their support and education. In case of her death, Full Orphan Pensions go into effect. In addition, if the former widow, her deceased husband and the children have not received in benefits as much or more as was paid in basic member dues, this amount is returned also with interest. In case of death of the widow, it is paid to the estate; in case of her remarriage, to her personally. Thus she is always *guaranteed* to have returned to her *all* that she has shared with her husband in contributing.

LIKE most pension systems, the Pension Plan was set up recognizing the legal fact that when a widow remarries, she is *no longer* a widow; she is another man's wife. Reserves for Widow Pensions take into consideration the potentiality of remarriage as well as death. Thus, in setting up the Plan, the actuaries did not include the collection of sufficient dues to continue Widow Pensions beyond widowhood.

The termination of Widow Pensions upon remarriage is in keeping with the pension systems of all religious communions and Social Security, as well as most government and industrial plans.

The wisdom of this is seen when the operation of the Pension Plan is understood. Most of the benefits are made possible by the earnings of the Fund itself. In addition, the church makes three times the member contribution.

Consequently, the Plan is built upon the principle that the benefits should fulfill the church's responsibility rather than the individual's added personal responsibilities, which may be provided by private insurance. The church's obligation being primarily for the aged, disabled, orphaned and the actual widowed of the ministry, the benefits are *not* essentially estate benefits. Had the Plan been actuarially designed to pay continuing benefits to former widows, the amounts paid to actual widows, children, orphans and retired members would have been appreciably reduced.

CONSISTENT with the principles of what constitutes widowhood and the church's responsibility in the Pension Plan, when a Pension Plan widow remarries an active member of the Pension Plan, while her former Widow Pension terminates, she immediately shares the active service and retirement benefits with her living husband. Should he predecease her, she again becomes the recipient of a newly established Widow Pension.

Some widows in the younger ages do remarry, but the incidence of remarriage in later years is quite low. The increasing longevity of women as a group is well known. The Pension Plan has felt the impact of this, which has called for more reserves than originally was anticipated. Adjustments have been made from time to time to turn more of the reserves to Widow Pensions.

If in the future some unforeseen favorable actuarial and investment experience should make new funds available for added or increased benefits, it would be in keeping with the principle upon which the Pension Plan is built to increase the benefits to those under the Plan for whom the church has assumed an obligation. These are the widows, the children, the disabled and the retired.

—RNS Photo

IC leaders (including Dr. Ranson, second from left) lead singing at a service.

The Ghana Story

Far-reaching Decisions About Church's Witness Made at International Missionary Council Meeting

FAR-REACHING decisions concerning the world mission of the church were made by two hundred delegates and nsultants to the Assembly of the Inter- ational Missionary Council which met in ne new African nation of Ghana at the nd of 1957 and during the first week f the new year. The Assembly is held nce each four years.

The International Missionary Council, neeting at the University College at Achi- ioto, entered a new phase of its existence vith the decision by a 58-to-7 vote to en- orse in principle the plan for merger with s sister organization, the World Council f Churches.

The vote, which came in a closing meet- ng of the Assembly, followed several ses- ions in which the plan was debated.

The World Council of Churches was re- quested to defer for one year its Assembly planned for Ceylon in 1960. The purpose of postponing the WCC Assembly is to give the member councils of the IMC more time to study details of the plan of merger. The draft plan endorsed by the Central Committee of the World Council this past summer calls for the creation of a Commis- sion on World Mission and Evangelism and a division of world mission and evangelism similar to other divisions of the WCC.

THE two organizations have worked in association with each other for a decade and have jointly sponsored a Commission of the Churches on International Affairs and an East Asia Secretariat. The WCC was formed in 1948, but the IMC has existed since 1921. Its origins are in the famous Edinburgh Conference on the world mission of the church held in 1910. There are thirty-eight member units of the IMC (national Christian councils and missionary agencies) with voting representation rang- ing from one to eleven. Disciples of Christ participate through The United Christian Missionary Society.

The plan for integration of the missionary council and the WCC is in response to demands that the mission of the church and the unity of the church should not be separated. Proponents have argued that the World Council of Churches cannot accomplish its goals for church unity without a closer identification with mission and evangelism.

PRESIDENT John Mackay of Princeton Theological Seminary, retiring chairman of the IMC, in the opening plenary session on the integration question said the source of the plan was "the recovered sense of the church" and the growth of common interests and fields of the two world bodies.

Among the many speakers during the Assembly were prominent churchmen from the younger churches.

A Burmese leader warned the Assembly that Christian missionaries in Asia must adapt their programs to meet both the "cultural renaissance" and social revolution taking place in that area. The speaker was U. Kyaw Than, secretary for East Asia for the WCC and the IMC.

SUPERFICIAL judgments have been made about Buddhism due to reading the Buddhist scriptures in translation only," he said. "There is a great need to study Buddhist culture and the original language of the scriptures. The cultured Buddhist or Hindu will wonder why he should give up a rich heritage and long-standing refinements for the sake of some other culture, even if only temporarily useful."

Mr. Kyaw Than stressed that the Christian mission in Asia is a theological one and needs to be undertaken by Asians of steadfast devotion.

In another address, Alfonso Rodriguez, president of Union Theological Seminary in Matanzas, Cuba, said that the future of Latin America "lies in a Protestantism more adapted to a middle class democracy." According to the Cuban churchman, 47 million of the 154 million population of the Latin American countries are Roman Catholics and five million are Protestants, while more than 100 million are generally unevangelized.

LATIN America is on the march," Dr. Rodriguez said. "However, the work is still young and needs help."

Ghana Prime Minister Kwame Nkrumah, at a reception for the Assembly delegates, urged all religious, racial and tribal groups in his country to work together in "wholehearted devotion to God" and their country.

In actions during the Assembly the missions representatives heard plans for the establishment of a $4-million fund to advance theological education in Asia, Africa and Latin America; reaffirmed the race relations statement of the WCC Assembly in Evanston in 1954; and endorsed plans for a race relations consultant outlined by the WCC last summer.

The representatives also regretted the absence of East German delegates not granted exit permits, and they accepted three new members councils—from Ghana, Northern Rhodesia and Hong Kong.

IMC Leaders Chosen

LESSLIE E. Newbigin, a bishop of the Church of South India, was elected chairman of the International Missionary Council at its meeting in Ghana. Bishop Newbigin, noted ecumenical spokesman and writer, succeeds John Mackay, who has been named honorary chairman.

James K. Mathews, Methodist missions executive from the United States, was named to a two-year term as general secretary of the IMC. He replaces Charles W. Ranson, who will head the administration of a $4-million fund to advance theological education in Asia, Africa and Latin America. *(See page 4.)*

Virgil A. Sly, executive chairman of the division of world mission of The United Christian Missionary Society, a representative of Disciples at the Ghana meetings, was named to several key posts.

Dr. Sly was named to the administrative committee of the IMC, which represents twenty countries. He also was named as a member of the theological education fund committee which will disburse funds and administer policy.

Other Disciples attending the Ghana conference, as consultants, were Roy G. Ross, general secretary of the National Council of Churches, and M. Searle Bates, former missionary of the United Society in China and now professor of missions at Union Theological Seminary in New York.

WORLD CALL NEWS ROOM

Services Held for Former Missionaries

FUNERAL services were held recently for two former missionaries of Disciples of Christ. Deceased are Mrs. George (Mary Rioch) Miller, former missionary to Japan, and Mrs. Charles E. (Cornelia Hook) Benlehr, who served in India.

Mrs. Miller, who died in Hamilton, Ontario, Canada, her birthplace, on Dec. 10, 1957, served in Japan from 1892 to 1916. Her responsibility as a missionary was in the field of education, where she pioneered in work with young children and mothers. In 1916 she resigned to marry George Miller, minister in California.

Mrs. Benlehr served as a missionary in India from 1904 to 1940. She and her husband were the first missionaries to live at the Takhatpur station. In 1932 they moved to Jhansi, where they remained until their retirement in 1940. Mrs. Benlehr specialized in evangelistic work among women and in the supervision of Bible Women. Upon retirement, the Benlehrs moved to Encinitas, Calif., and became active in local church work. Mrs. Benlehr died on Jan. 13 at Encinitas, and funeral services were held in near-by Oceanside. Surviving is Mr. Benlehr, who lives at 997 Eolus Avenue in Encinitas.

Births

A daughter, Barbara Jean, was born on Jan. 12 to Mr. and Mrs. Charles H. Dawson, missionaries with the United Society in Belgian Congo.

A son, Thomas Alan, was born on Dec. 9, 1957, to Mr. and Mrs. Dean Cornwell, missionaries stationed at Monieka, Congo.

Mr. and Mrs. Vern Rossman, who recently returned to their work in Japan after regular furlough, became parents of a son, Wayne Ken, born Jan. 6 in Charlotte, N. C.

NBA

J. Lloyd Black of Rochester, Minn., begins his work on March 1 as representative of the National Benevolent Association of the Christian Churches (Disciples of Christ), serving churches and organizations in Arkansas, Illinois, Missouri, Oklahoma and Wisconsin. A native of West Virginia, Dr. Black has held a number of positions of leadership. Among these is the position of executive secretary of the Capital Area Christian Missionary Society.

Changes

Several changes of missionary status have been reported by the United Society.

Mrs. Robin R. Cobble, missionary to Congo who has been on special furlough in Enid, Okla., since the accidental death of her husband in 1956, has been granted a leave of absence.

Mr. and Mrs. Jack Barron, missionaries to Congo who have been in the United States since 1956, have resigned from missionary service because of health and personal responsibilities.

Mr. and Mrs. Walter Cardwell, Congo missionaries, have been transferred to the department of resources of the United Society and will remain in the United States.

Mr. and Mrs. William S. Knight, missionaries of the United Society serving the church at Boksburg, Union of South Africa, have concluded an eighteen-months' period of service in that field and are returning to the United States.

Church Extension

William T. Pearcy, executive secretary of the Board of Church Extension, recently completed a visit to Puerto Rico and Jamaica during which he conferred with churches having or seeking loans from this agency of Disciples of Christ.

Religious Education

Robert S. Quinn has been called by the Missouri Christian Missionary Society as director of leadership education and children's work. A native of Missouri, Mr. Quinn holds a B.D. degree from Drake University, Des Moines, Iowa.

Joseph Cy Rowell has been named state director of leadership education for Kentucky Christian churches. Born in Indiana, Mr. Rowell holds the A.B. degree from Transylvania College, Lexington, Ky.

Vernon Stagner, secretary-director for Minnesota, North Dakota and South Dakota, left his post on Feb. 1 to enter local church work. He had served in state work in this area since 1933.

Men's Work

Dean W. Brigham, layman of San Angelo, Tex., begins work on April 1 as director of men's work in Indiana. College trained, Mr. Brigham has taught school and served as a lay preacher in Texas. His father was a minister of Disciples of Christ. To take the Indiana position Mr. Brigham leaves his post as personnel director for the Goodfellow Air Base near San Angelo.

Paul H. Griffith of Washington, D. C., is now serving a three-year term as the newest "dollar-a-year" man, serving in an advisory capacity to the department of men's work of the United Society. Mr. Griffith, a past national commander of the American Legion, is a local church leader.

Missionary Register

Arriving from the field:

Mrs. Ambra Hurt arrived in New York on Jan. 19 to begin her regular furlough from work in Congo.

Mr. and Mrs. Joseph Bashore, Jr., will arrive in the United States from Congo in March. Mr. Bashore, a builder, will be given additional medical assistance in connection with an accident in 1957 in which he lost his right hand.

Work Campers Attend Consultation

—Photo by Thomas P. Inabinett

Robert Tobias, holding folders, associate executive secretary of the Council on Christian Unity, speaks to several work campers and directors who attended the consultation on work camps in January. In the conference, held at Missions Building, the campers discussed impressions and made recommendations. At left is Barton Hunter, executive secretary of the department of social welfare of The United Christian Missionary Society, which sponsored the important conference.

Women and WORLD HIGHWAYS

An Invitation to a Walk

By JESSIE M. TROUT*

RING your imaginations and let us walk on one of the most famous roads in Japan this month. Naturally shall choose some good companions for r walk, and as we chat with these dimi- tive, intelligent and educated women we lall learn a little about some places and ne phases of Japanese life.

We are walking on the famous cryp- meria avenue in Nikko. The Nikko rines are a "must" on every tourist's list. ne of them contains the original wood rving of the well-known "see-no-evil, ar-no-evil, speak-no-evil" monkeys. The rines were built by the Tokugawa ogunate. Each feudal lord was required pay tribute toward their building. One these lords was too poor to contribute oney but he could contribute some of s cryptomeria trees. They did not ap- ear to be a very rich present when he anted them beside the road to the shrine. hrough the years, however, they have own to a great height and their stately eauty makes this road one of the most emembered highways of the world.

As our Japanese companions talk we are eminded of their love of nature. It is ot surprising to learn that almost every apanese woman (and some of the men) udies flower arrangements. Flowers may e placed on tables or desks, but flower rrangements were originally planned for ne *tokonoma* (the alcove of honor in a apanese room).

Simply stated, the flowers or branches hould be arranged in a sort of triangle. he highest branch represents heaven, the owest earth and the intermediate one, man. here must be an uneven number. Many ther stalks and flowers may be filled in, ut care must be taken that they do not ide other flowers and leaves. The shears nd pruning knife must be used often in he lovely and artistic Japanese arrange- ents. (See what a good illustration this will make for some lesson!)

LET us pause a while and rest in a little tea room. A glimpse into the living quarters of the proprietor shows the *o hina ama*—the shelves of dolls put out for the Doll Festival observed on March 3. This s often called the Girls' Festival. The Boys' Festival is celebrated on May 5. The Doll Festival may be very simple or elaborate, ut it must surely have at least three helves. On the top shelf are the Emperor nd Empress dolls. Below them are three ady-in-waiting dolls, and below them five ourt musicians. On the lower shelf or helves there may be an accumulation of olls and miniature household equipment. herry blossoms adorn the shelves, and pecial festival cakes are served. The whole estival emphasizes the femininity of the

A Doll Festival is held on March 3.

girls and their interest and concern for homes and homemaking.

The Boys' Festival centers about the carp. Paper fish (one for each boy in the family) are erected on a high pole in front of the home and the wind inflates them, so that they may appear to be swimming. The carp, which swims up a waterfall, is a symbol to the boy of courage and determination to persevere against difficulties.

Prior to the war, the festivals were something like great nation-wide birthday parties, for birthdays were scarcely noted by individuals or their families. A year was added on New Year's Day—hence the curious custom of every person being somewhat younger than his age indicated. Every year or part of a year counted, and a child born on December 31 would be two on January 1. Since the war, that has changed and birthdays are celebrated when they occur, and no day is added.

HOW glad we are that in the midst of many changes the Japanese still have time to drink a refreshing cup of tea. Freshly infused green tea, without cream or sugar and drunk from dainty, handleless cups, is always refreshing.

But many of the changes in Japan are signs of progress and revolt against the old attitude of *shi kata ga nai*—a word which means "it can't be helped." In the face of frequent earthquakes, typhoons, volcanic eruptions, and many other natural disasters, it was no wonder that this word and this attitude became popular. But applied to many phases of life it is a devastating and frustrating philosophy. Our friends, who are all college graduates, tell us that this philosophy is no longer popular or prevalent. They point to the many new developments in their land.

For centuries the activities and movements of Japanese women were hampered by their long kimono, held in place by a tightly tied *obi* or belt of five yards or more. Now the kimono has almost disappeared from the everyday scene. It is fast becoming a national costume used for ceremonies and festivals. As women have discarded it they have discarded many of the old restrictions. They are coming out of the shelter of the home. (The word for wife, *oku san*, means the "person in the rear.") They are in business, industry, education, government, fine arts and the theatre. They are in the church, too. In proportion to the number of ministers, there are probably more women ministers in Japan than in the United States.

Japanese women are no longer satisfied with inconvenient kitchens and equipment. Electric washing machines, refrigerators and stoves are manufactured in Japan, and every year more homes are thus equipped. This indicates a rising economy that results from industrialization and an industrious people. Changes have come quickly but are not for everyone yet. After all, nearly 91 million people, in a country the size of California, with less than 17% of its area arable, cannot all receive these benefits in a short time.

Since every Japanese who has reached the age of twenty is eligible to vote, and since the women especially take this responsibility seriously, more and more changes are bound to come. There are fifteen women in the upper house of the Diet and eight in the lower. The Japanese are among the world's most literate people and are eager readers. Two newspapers (*Asahi* and *Mainichi*) claim a circulation of six million each. Newspapers, magazines, radio and television provide ample opportunities for the people to know about their own country and the world.

But our friends remind us that this widespread literacy puts a great responsibility upon leaders who must endeavor to discover and provide worthwhile things to read. There are few Christians in Japan (about one in 200), but Christian influence is widespread through schools, colleges, hospitals and social institutions.

IT is time to go or we won't reach our comfortable and hospitable inn before dark. As we leave our tea we pause at the door to put on our shoes and cannot help expressing appreciation for the old custom of removing shoes before entering the house. Such a clean, relaxing custom seems a good one to retain.

Our guides, still talking about the many changes that have come and are coming, express their gratitude for the Christian and democratic influences that have widened Japan's horizons. One reminds us of an old proverb that says, "The frog in the well does not know there is an ocean," and then rejoices that so many of her people are jumping out of the deep wells of their old customs, isolation and self-satisfaction, and eagerly meeting the restless, roaring, challenging tides of the great seas of the wide world.

They bow and hope we have enjoyed our walk and we bow and thank them for a happy day.

*Miss Jessie M. Trout, executive secretary of Christian Women's Fellowship and vice-president of The United Christian Missionary Society, served as a missionary in Japan for nineteen years.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

THE third annual Church Vocations Conference, sponsored jointly by the state missionary society and the college, was held on the campus with Allan R. Sharp, acting chairman of the department of religion and philosophy, as conference director.

The purpose of the two-day conference was to provide qualified young people of the Christian churches with information concerning full-time vocations in the church. Main speaker was William Hall, professor of missions at Brite College of the Bible, Texas Christian University.

Arthur D. Wenger, president of the college, and Ross J. Allen, executive secretary of the North Carolina Christian Missionary Society, along with ministers of the area, served as speakers, panelists and panel moderators.

"Why I Chose Church Vocations" and "Qualifications for and the Training for Church Vocations" were subjects of panel discussions. Approximately 100 young people attended the conference.

Bethany College
Bethany, West Virginia

Robert A. Preston, dean of students, has been appointed to the Commission on Chaplaincy Endorsement for the International Convention of Christian Churches (Disciples of Christ). The commission will have the responsibility of endorsing institutional and industrial chaplains representing the brotherhood. Dr. Preston came to Bethany from the Menninger School of Psychiatry in Topeka, Kans., where he was seminar leader in religion and psychiatry for nine years. He also served as prison chaplain in Terre Haute, Ind., in New York, and in Atlanta, Ga. During World War II he served as chaplain in the U.S. Air Force.

Dr. Weimer's newest book, *Of Things Bi-illogical,* is off the press. Dr. Weimer, vice-president and faculty dean of the college and professor of biology for 37 years, has compiled humorous "bi-illogical" poems, songs, cartoons, and classroom blunders. (Bethany Press book.)

Plans for another student-alumni tour of Europe for the summer of 1958 have been announced by E. D. McKenzie.

Butler University
Indianapolis, Indiana

The University has been engaged in an 18-months' self-study in which a careful analysis of its immediate status, its present and future problems, and its potential for solutions to those problems has been made. Fundamental policies for the shaping of Butler University for the future were approved by mutual agreement of faculty, administration and directors.

A "Statement of Purpose of Butler University" was adopted unanimously by the board of directors:

"Butler University reaffirms its faith and devotion to those guiding principles set forth in its original charter: 'To establish, found, maintain, and perpetuate an institution of learning of the highest class for the education of the youth of all parts of the United States, and especially of the states of the Northwest; to establish in said institution departments or colleges for the instructing of the students in every branch of liberal and professional education; to educate and prepare suitable teachers for the common schools of the country, to teach and inculcate the Christian faith and Christian morality, as taught in the sacred Scriptures; and to promote the sciences and arts.' "

Chapman College
Orange, California

James F. Leins, former business manager at Transylvania College, is the new business manager succeeding the late Wilbur E. Tunison. During his 16 years at Transylvania, Mr. Leins was responsible for developing a business management program that helped the college balance its budget and expand its facilities. During this time he also served as assistant professor of business and economics and operated the student center and book store. He holds the A.B. degree from Transylvania College and the M.A. degree from Indiana University.

Funds for the "Dr. and Mrs. Royal J. Dye Chair of Religion and Missions" endowment have passed the $7,000 mark, and the "Wilbur and Dolly Tunison Memorial Student Loan Fund" has reached a total of $1,600.

The annual competitive scholarship examinations continue through March. Fifteen scholarships will be awarded.

Chapman will honor its late director of elementary education, Miss Marie Elizabeth Smith, with the institution of a library in her name. The library has been designated the Marie Elizabeth Smith Education Curriculum Memorial Library.

E. C. Missildine, manager of Sears, Roebuck and Company at Santa Ana, has been named a member of the board of trustees. Other Orange County businessmen on the board include J. E. Wilkinson, chairman, Irvin C. Chapman, Claude W. Edwards, and William J. Haney.

Christian College
Columbia, Missouri

Warren L. Briggs has been appointed to the staff of the college to succeed Edward F. Coffman, Jr., who has resigned in order to accept the pastorate of the Kirksville, Mo., Christian Church.

Formerly the director of the Wesley Foundation at the Missouri Methodist Church in Columbia, Dr. Briggs received his A.B. degree from George Washington University, his B.D. from Garrett Institute, and his Doctor of Theology from Iliff School of Theology.

Before coming to Columbia ten years ago, Dr. Briggs was pastor of several Methodist churches in the Missouri Conference and was director of the Wesley Foundation in Greeley, Colo.

The college has issued a new illustrated pamphlet, "Religion at Christian College," devoted to the emphasis in the classroom, in extra-curricular activities on the campus, and in religious opportunities provided to students by the community.

The College of the Bible
Lexington, Kentucky

Dr. and Mrs. Arthur F. Morrill of Mobile, Ala., have given the college a tract of land valued at $300,000. This gift will be applied toward the Centennial Development Program. It is the largest gift which this program has received and is one of the largest which the school has received in its 92-year history.

Dr. Morrill, a chemist and technical director and general manager of the Eagle Chemical Company of Chicago, is an ordained minister. While continuing his work as a chemist, he is serving as minister for a church which meets in a Mobile drive-in theater, and he is president of the Mobile Council of Churches.

Total commitments to the Centennial Development Program now total more than $1,460,000.

One-hundred and thirty churches are served by students of The College of the Bible. These churches are located in Kentucky, Ohio, Indiana and Missouri. Of these, 122 are Christian churches, four are Methodist, three are Presbyterian, and one is the Church of Christ.

Cotner School Of Religion
Lincoln, Nebraska

In keeping with one of the primary purposes of Cotner School of Religion, other Protestant communions located at the University of Nebraska through foundations have been invited to join with Cotner in locating and defining the kind of teaching ministry needed for all groups in order that accredited courses in the Christian faith may be open to all students now enrolled at the University. Baptist, Lutheran, Methodist, Presbyterian, and United Church of Christ foundations have accepted the invitation.

By this ecumenical approach, all students on the campus can be urged to take courses in religion. Dean Gustave Ferré has announced that a leaflet describing this cooperative venture may be secured by writing directly to Cotner.

Culver-Stockton College
Canton, Missouri

Annual Founders Day observance was Feb. 7 with Judge Randolph Weber of

lar Bluff, Mo., as guest speaker. An D. degree was conferred on Judge ber at the convocation.

The annual Religion in Life Week was d Feb. 9 to 12. Speakers included Clay- Potter, minister of the National Ave- Christian Church, Springfield, Mo.; s. J. Warren Hastings, wife of the min- r of National City Christian Church; l Edwin L. Becker, acting dean of the inity School of Drake University.

There are 48 religion majors in the stu- t body this year. Thirty-seven of these Disciples. Sixteen denominations are presented.

Carl Johann Memorial Library has been arded $400 in a sub-grant from the As- iation of College and Research Libraries m funds granted to it by Remington nd.

Memorial services were held in the chapel r Leslie E. Ziegler, former president of ilver-Stockton College. Dr. Ziegler, who ed in late 1957, served as president from 50 to 1956.

rake University
es Moines, Iowa

The Drake Great Teacher Program, arted two years ago by the board of trus- es to underwrite teachers' salaries more lequately and to emphasize the cardinal nportance of the college teacher in so- ety, shows tangible results. After two ears the average teaching salary has been ncreased 15.9 per cent, and the average ine-month salary of a professor has risen 7 per cent. Assistant professors have had n increase of 18.9 per cent.

Now in its third year, this program is nder the leadership of a board of trus- ees committee headed by James H. Wind- or, vice-president and treasurer of the quitable Life Insurance Company of Iowa. The committee is seeking gifts from firms nd corporations, foundations, alumni, parents, and other individual friends of higher education and of Drake.

Thirty-two foreign students are on the campus this year. They represent Canada, Korea, Jordan, Syria, Argentina, China, Liberia, Hungary, Egypt, Turkey, India, Thailand, Brazil, Iran and France.

Laurence S. Flaum, professor of education, has written *A Credo for School Board Members.* His *A Credo for Teachers,* written in 1956, is in the hands of all members of the Iowa State Department of Public Instruction. He has also just completed *A Credo for Principals.*

Eureka College
Eureka, Illinois

Forty-six per cent of the students enrolled this year are from homes of Disciples of Christ. These 115 students represent 55 Illinois churches and 11 churches in other states. Fourteen other communions are represented.

The college was host to the first meeting of the Association of Disciples for Theological Discussion called by Dr. Walter Sikes of the School of Religion, Butler University. Papers were read by Dr. William Baird, The College of the Bible; Professor Royal Humbert, Eureka College; Dr. Oliver Whitley, Iliff School of Theology; and Dr. Herndon Wagers, Perkins School of Theology, Southern Methodist University.

Hiram College
Hiram, Ohio

James Neal Primm, professor of history at the University of Missouri, has been named dean of the faculty of Hiram College. Dr. Primm succeeds John L. Davis who resigned earlier this year to become president of Chapman College, Orange, Calif.

Dr. Primm joined the faculty of the University of Missouri in 1949. In 1954 he was named director of the University's Western Historical Manuscripts Collection, which totals more than 700,000 pieces.

Dr. and Mrs. J. N. Primm and daughter.

Dr. Primm received his B.S. degree from Northeast Missouri State Teachers College, and the M.A. and Ph.D. degrees from the University of Missouri.

Phillips University
Enid, Oklahoma

"Songs of Phillips University" has been produced by RCA Victor on a 10-inch record in full high-fidelity sound and is on sale at the campus book store. The record features the Phillips University concert band and the university chorus.

Miss Margaret Edwards, head of the English department, has been selected to have her biography appear in a new publication, *Who's Who Among American Women,* published by A. N. Marquis Company, publisher of *Who's Who in America.* Miss Edwards has been on the Phillips faculty since 1947. She holds an A.B. and B.S. degree from Phillips, a Master's degree from the University of Missouri, and she has done graduate work at the University of Colorado. Miss Edwards is a member of the Board of Higher Education.

The fiftieth anniversary homecoming of the university was held Feb. 21. "Phillips Futurama" was the theme of the floats entered in the homecoming parade. Bands from Enid and near-by towns marched in the parade.

Texas Christian University
Fort Worth, Texas

The fifth annual Citizenship and Career Conference for high school seniors of the area was held on the campus with the West Texas and the Fort Worth Chambers of Commerce again joining in staging and sponsoring the event. Congressman Jim Wright of Fort Worth was the principal speaker.

A panel discussion on careers was presented and smaller conferences held on more than 35 professions, with experts in each field present to advise concerning the possibilities of the field and the training necessary. Visiting high school principals and sponsors were guests of the Fort Worth Chamber of Commerce at a noon luncheon. More than a thousand young people attend the conference each year.

The general program of the Harris College of Nursing, one of the eight schools and colleges of T.C.U., has been accorded full accreditation by the Collegiate Board of the National League for Nursing. The board also commended the Harris College faculty for its development of a general nursing program.

Joe E. Hodgkins, associate professor of chemistry, has received an $18,131 grant from the Robert A. Welch Foundation for a two-year study in the field of carbon intermediates.

Transylvania College
Lexington, Kentucky

Herndon Wagers, professor of philosophy and religion at Perkins School of Theology, Southern Methodist University, Dallas, Texas, has been named academic dean. He will assume his new post on July 1. As dean he will replace Irvin E. Lunger, who became president of Transylvania on Jan. 1.

A native of Kirksville, Ky., Dr. Wagers received the A.B. degree from Transylvania and the B. D. degree from The College of the Bible. He earned the M.A. degree at the University of Chicago and the Ph.D. at Yale. He taught at Transylvania from 1942 to 1943 and then entered the chaplaincy. Following the war he taught at Connecticut Wesleyan University before going to Perkins.

William Woods College
Fulton, Missouri

The boarding school capacity for next fall will be 410 students. This is the largest goal in enrollment numbers in the history of the school.

Excellent progress is being made toward the realization of the $500,000 goal set in the Fire Restoration Fund Campaign. The campaign covers a three-year period ending in 1960. Both alumni and parents are sharing in the project. About one-third had been pledged at the beginning of the current year.

Among the valuable pictures lost in the fire were those of J. B. Jones and William Stone Woods. Dr. Jones was the second president of the school and Dr. Woods was one of the greatest single benefactors of the school. Both pictures, however, have been replaced. Miss Frances Jones gave another picture of her father, and a copy of Dr. Wood's picture was made from a portrait owned by E. H. Cravens, president of the Clay County State Bank of Excelsior Springs, Mo.

WORLD CALL

Echoes— *from Everywhere*

Fourteen Disciples Prepare For Ministry in Puerto Rico

IN the Evangelical Seminary and the University of Puerto Rico, Disciples of Christ have fourteen young men preparing for the ministry. In the first-year class are three; and in the second-year class and in the third-year class are one each. The rest are pre-seminary students living at the seminary while they are studying at the university.

Many of these students are already serving churches. These new leaders are urgently needed. There are many opportunities to establish new churches which await only funds and trained leaders. Many pastors in Puerto Rico serve several congregations. If full-time men were available to serve these congregations, the work would progress even more rapidly.

The missions committee of our Administrative Board brought three missionary films to the island this past year. They were shown in a total of eighteen churches. The highlights of the narration of two of them, "Where the New Day Dawns" and "Constrained by Love," were translated into Spanish and were synchronized with the movies and recorded on tapes with background music. The tapes could then be played along with the films with the English sound turned off. The committee also purchased the filmstrip, "Window on the World," and made a Spanish tape recording to accompany it.

—MRS. GARLAND FARMER

Puerto Rico

Work in Banpong, Thailand, Shows Slow but Steady Growth

Our work in Banpong is growing, slowly but rather steadily. We have four converts ready for baptism. Since September 3, 1957, we have secured a young helper, Benjamin Wang, who has come to work full time at the chapel. He is a graduate of the Chinese Bible School in Bangkok and a very earnest Christian worker. He speaks three Chinese dialects in addition to the Thai language. He is playing a very important part in the development of our work there.

We had one week of Vacation Bible School this past December. Our regular program at Banpong includes Sunday school on Sunday morning and a worship service on Sunday afternoon. There are two classes in the school, with nine children in the junior group and thirty-one registered in the primary group. Since both of these classes are taught by Mr. Wang, they are arranged at different hours. On Sunday nights a Bible class in Thai is offered. There are eight members enrolled. At present they are studying the Gospel of Mark.

We render a social service at Banpong through a Christian reading room, which was opened in September, 1957. We use the reading room as a point of contact in order to reach the non-Christian community. Through this medium we distribute tracts and engage in personal evangelism.

—DAVID LUO

Thailand

Itoko Maeda Tells Of Work on Okinawa

My primary task right now is directing Okinawa Christian Institute, a junior college. It was established in 1957 and now has seventeen fine students. I am sure that they will be our future Christian leaders on Okinawa.

I have had the opportunity to conduct women's meetings in local areas and in districts. About eighteen months ago the women started union prayer meetings in one area—attended at first by three women. Now more than seventy and sometimes a hundred women gather together for prayer.

I am also helping with young people's meetings, especially with those for senior high school age. Last summer we had a very wonderful conference at the north and we have begun the Christian Youth Fellowship here. On the last evening of conference the friendship circle took the form of a consecration service. Lighted candles were held by each person, and after that service the participants kept silent until next morning. It was a marvelous experience for them and for me.

I feel indeed that we are pioneering the work here, and I know it will be wonderful to see it grow.

The church in Okinawa is a "pioneer church." The United Church of Christ in Okinawa is a united church supported by seven different communions in the United States. There are about 3,000 members in this church, with fourteen Okinawan pastors, twenty churches, and 45 preaching stations.

—ITOKO MAEDA

Okinawa

ICU Graduates Promote Understanding of Japan

International understanding is being promoted in the United States by Japan's unofficial corps of student ambassadors of good will. Among them are twenty-seven members of the first graduating class of the International Christian University at Mitaka-shi, a suburb of Tokyo.

In letters written to the Japan International Christian University Foundation in New York, most of the students report that they have been deeply impressed by the friendliness of the American people, who have shown genuine concern and interest in Japan and their school.

A typical statement: "I have been able to enjoy my life in America very much, thanks to the kindness and friendliness of the American people. One day, in order to express my appreciation, I gave a *sukiyaki* (Japanese food) party for the graduate students in my dormitory."

"Unlimited Opportunities" in Mexico

THE city of Aguascalientes, Ags., Mexico, is supposed to be a cold, indifferent place with no interest in the gospel of Jesus Christ. I had expected to find this situation when the church here called me to be its pastor. Much to my surprise, soon after I arrived here I had to completely re-evaluate my idea about the place. There are hundreds of people eagerly waiting to hear the good news of Jesus Christ and his redeeming grace.

The unlimited opportunities which now have opened up for the preaching of God's Word have led us all to rest in the fact that the Holy Spirit will lead us to those who are prepared and ready to surrender their lives to Christ. One example will illustrate this.

The other day a man came by the church and told the caretaker that he wished to be baptized. After he had given his name and address, he was told that someone would make him a visit.

I went the following week to see him. He told me that he had been reading the Bible since 1932 and had become convinced that the gospel was true. Recently his only relative, an uncle in California, came to see him. He told him to find a church in Aguascalientes which baptizes according to the New Testament practice. This he did and thus came upon our church. I explained exactly what a step such as receiving Christ would cost and then I tried to help him to a clear understanding of what the good news in Christ was. On Sunday night he came to church and when the invitation was made, he came forward and confessed his faith in Christ before the congregation.

On Reformation Sunday after the old Protestant theme of "justification by faith" had been elaborated and explained, five people came forward to accept Christ. Two weeks later one of the elders preached and six came forward at the invitation. In each home I visit I am told of people who desire to hear the gospel. All they need is one visit and things begin to open up. New names, new addresses, new faces—all provide opportunities unlimited for the sowing of the seed of the Word of God.

But these opportunities unlimited are a tremendous responsibility. Who is going to make all of the visits? Who is going to care for the new babes in Christ? We need the prayers of all Disciples, for without the prayers and concern of the brotherhood this great opportunity will pass by forever and the door will be shut.

—JOHN HUEGEL

Mexico

Missionary Worship Service

Theme: *Be Ye Perfect*

APRIL

In Attitudes Toward Things

There is no audience at a worship serv- All who attend are meant to be par- pants." WORSHIP MANUAL: CWF

Here is no ready-to-use worship service. re are only the raw ingredients from ich you may create a worship service of ır own. You are to choose from among e scriptures and hymns suggested; you e to develop your own meditation on e worship theme. A pattern is suggested re which you may follow, or you may ry it as you like.

CALL TO WORSHIP—May be music, a ayer, or a verse of scripture.

HYMN OF PRAISE—Something familiar so will sound like praise when it is sung.

PRAYER—This may be spontaneous, or you ay have it written out so you can read You may want to use a prayer song.

SCRIPTURE READING—Should be appropri- e to the worship theme.

SPECIAL MUSIC OR POEM—This should be mething which supplements the worship eme.

MEDITATION ON THE WORSHIP THEME—he meditation need not be long. You may ad it, but it would be better if you didn't ave to. It should come from your own eart and experience.

CONSECRATION HYMN—May be a prayer ymn; may pick up and emphasize the ain idea in the meditation.

OFFERING—This act of sharing is an act f worship. Mention this fact.

PRAYER—The prayer may be a dedication f the gifts.

CLOSING HYMN

MISSIONARY BENEDICTION

For April the worship theme is "Be Ye Perfect in Attitudes Toward Things."

Suggestions for the call to worship: One verse of hymn 118. (Either the first or the third stanza would be appropriate.) Genesis 28:17; Psalm 100:1, 2.

Suggested Scriptures:
Matt. 19:16-22; Matt. 14:14-21; Luke 12:13-21; John 6:1-14.

Suggested Hymns:
595—Praise to God, Immortal Praise
508—When Thy Heart With Joy O'erflowing
499—I Thank Thee, Lord, for Strength of Arm
270—Gracious Spirit, Dwell With Me
306—O Master Let Me Walk With Thee

The numbers given are from *Christian Worship: A Hymnal.*

Interpretation of the Theme

The term "things" as used here refers o inanimate objects which can be handled, he tangible articles which we buy and sell, our possessions as well as our money. In considering our attitude toward these hings, we are seeking for the "perfect" or he Christian attitude.

Here are some of the ideas which you will want to include in your brief meditation:

The importance of recognizing the purpose for which various things were made. Does the value of a thing depend on its purpose? Some things were meant to fill needs. People need shelter of some kind against the wind and storm. On the other hand, people don't really need chairs; in Japan people sit on the floor. But an easy chair is more comfortable. The purpose of some things is to give comfort. People do not need ornaments and bric-a-brac, jewelry, vases, ping-pong sets, etc. The purpose of these things it to give pleasure.

The importance of valuing things correctly. People often place a value on things far above their real worth. Things are a part of life; so are people; so are animals; so are emotions; so are ideals; so is faith in a living, loving God. The Christian values things in the perspective of the whole of life. This perspective is sometimes distorted when things become symbols. Of success: "He drives a Cadillac!" Of sentiment: "I'd just die if that dish broke; it belonged to my mother." Of security: "We never had nice things when I was a little girl." How many of the things which we own do we really need? Why do we need them? Is it wrong to value things because they symbolize success or security or sentiment?

The importance of recognizing that the ultimate ownership of things rests with God. We are stewards of things which, but for his bounty, we could not possess even for a while. What conclusion should we draw from the fact that the ultimate ownership of things rests with God? If God, like a loving father, meant for his possessions to be divided equally among his children, how does it happen that his children in America have so large a share while his children in some other parts of the world have so small a share? What is our responsibility as stewards of the things that belong to him?

For a suggested worship setting, see the page "For Adult Mission Study" in this issue.

Church and Education

Churches have an "essential part" to play in increasing educational opportunities for American young people, Truman B. Douglass of New York, a Protestant home missions leader, said recently.

He told some 600 church leaders that if the churches do not cooperate "with deadly seriousness," the colleges "will suffer a tragic decline in quality."

Noting that the number of persons seeking admission to colleges and universities is expected to double in the next twelve years, Dr. Douglass said these institutions "will need every resource they can summon if they are to carry their responsibility in the expanding task of higher education."

While the contribution of the churches may seem small by comparison with the resources of government and of some of the larger foundations, this fact "does not exempt the churches from doing their essential part," he said.

Dr. Douglass called upon the churches to "resist the growth of anti-intellectualism" represented in "the form of mild contempt of the 'egg head,' " and to back adequate financial support for higher education.

In Memoriam

Mrs. Ellen McHenry, Stillwater, Pa. A devout member of the Stillwater Christian Church and its missionary society. She served as World Call secretary. Age 61.

Mrs. A. G. Wright, Nov. 5, 1957, Dallas, Tex. Devout member of the Oak Cliff Church for 51 years. An outstanding leader in all its activities until bedridden about 10 years ago. Was Junior Dept. Supt. 30 years, served as deaconess and as president of women's work. A woman of unusual faith.

Miss Annie Tod Hudgins, Nov. 11, 1957, Nashville, Tenn. Oldest member of Woodmont Christian Church. She was actively interested in all local church and brotherhood programs. For many years she was superintendent of the Women's Confederate Home, Richmond, Va. Age 93.

Mrs. Walter R. Bloss, Jan. 2, Florence, Ala. Member of First Christian Church. Most loved for her untiring efforts in establishing a nursery. She "gave herself with her gift" in welfare work. No task was too menial if it needed to be done for her church. There is scarcely an office in the church that she did not fill. Age 71.

Horace Wise Craig, Dec. 24, Fulton, Mo. Active member of Richland Church, founded by his ancestors, for over 50 years. Deacon, vice-president of board, and at time of death, elder. He had a lifelong interest and participation in the affairs of the brotherhood. Age 65.

Mrs. Lulu B. Chambers, Dec. 19, Winters, Calif. Faithful member of the Christian church since 1893. Served in the choir, as a teacher, CWF member, and church secretary for many years. Member of the J.N.B. Wyatt family whose children donated an organ to the church. Age 82.

Miss Rosa Vertner Couchman, Nov. 4, 1957, Winchester, Ky. A member of the Forest Grove Christian Church. Vice-president of Mt. Zion CWF. She taught 24 years in the public school system. Active in all community affairs.

WORLD CALL

For Adult Mission Study

Theme

Japan

April

Shadows Under the Cherry Blossoms

EVERY country has much that is beautiful and much that is ugly. We know that there is much that is beautiful in the cities and countrysides of Japan. There is also much that is ugly. The program for this month centers upon some of the ugliness in Japan and upon the efforts of Christians to combat it.

For the Worship Director

The artist who designed the place mat and program covers for some of the Japan study materials is Dani Aguila of the Philippines. He also made a suggestion for a worship setting. The setting he suggested is being used by the young people in World Fellowship Youth Meets this year. Perhaps you would like to make use of the same idea for a worship setting for your fellowship group this month.

Secure a large Japanese lantern, in plain pastel colors if possible. If you cannot find a plain lantern, be sure the lines of the design are soft. A delicate pattern of plum or bamboo or pine would be lovely. Paint on the lantern the outline of a cross. If you paint only the outline, and do not fill it in, the light from the lantern will shine through the cross. Use a fairly strong bulb inside the lantern. Under the lantern, so that the light falls full upon it, place an open Bible. Candles may be used at either side, or flowers, or the cloth on the table may be gathered into graceful folds.

For the Study Director

Here is something just for fun, but it is educational, too. It would make a good review, now that you are half way through your study of Japan.

In groups of three, spend two minutes (not more!) recalling everything you know about Japan. How many cities of Japan can you name? Do you know any Japanese words? What Japanese customs do you know (bathing, gift-giving, sitting, dress, etc.)? What do you know about the fine arts of Japan (cloisonné, papier maché, fine china, drama, poetry, flower-arranging, etc.)? What do you know about the history of Christianity in Japan? What do you know about other religions in Japan?

You might make a contest of this, giving five points for each contribution from a group.

The Japan place mat can be used effectively whether you have a dinner meeting or not. Stories of the people whose pictures are on the place mat are especially appropriate with this month's program and next month's. These stories are to be found in *Face Sketches,* which costs 15 cents. The place mats cost 2½ cents each or $2.00 for 100. Both are available from the Christian Board of Publication, Saint Louis 3, Missouri.

Use with this month's program the brief stories of Yoko Sakuna, placing emphasis

on that part of his story which has to do with young people accompanying their minister when he visits the prisoners; of the Little Boy at Jewel Pool Garden; of Sumio Sasaki, and his share in developing the Bible school for the little children of the shack village.

Use with next month's program the stories of Taiji Takahashi, Mrs. Maki Tanaka and her daughter, Mr. and Mrs. Konoike, Miss Itoko Maeda, and their ways of witnessing.

Among the social welfare agencies in Japan are a good number that are under Christian management. They include agencies which specialize in such things as medical care, community centers, programs of home visitation and adult education. These agencies may be located in the villages where refugees have settled, in city slums, or in those communities where the outcasts of Japan somehow subsist in rags on dump heaps.

Agencies under Christian sponsorship are organized as The League of Christian Social Work Agencies. Forty-nine of these Christian agencies belong to the *Kyodan,* the United Church of Christ in Japan. These forty-nine agencies are supervised by the Social Work Committee of the *Kyodan.* Among the forty-nine are two which were started and carried on for many years by representatives of Disciples of Christ. These are East Tokyo Institute and the Jewel Pool Garden Foundling Home.

East Tokyo Institute is located in one of the worst slums in one of the world's largest cities. It is a tiny oasis of cleanliness and Christian service in the midst of filth and vice and misery. Every day, milk is distributed to the undernourished babies who are brought to the Institute. Every day, in addition to the twenty-two bed patients, about one hundred persons receive emergency medical attention. Services are held in the little chapel every Sunday, and children crowd in for the Sunday school sessions.

About fifty miles outside Tokyo, in surroundings as different as possible from those in which East Tokyo Institute is located, is the Jewel Pool Garden Foundling Home. Here in the serene beauty of the Japanese countryside, some fifty homeless waifs—babies who have been orphaned or abandoned—are given the nourishment of wholesome food and loving care.

Good Books to Read— Related to Japan Study

These books are available from the Christian Board of Publication. Your church library may already have them. They may also be found in public libraries.

Bridge to the Sun, by Gwen Terasaki. 1957. $3.50. The story of an international marriage and of the noble efforts of a Japanese gentleman toward peace. An abridged version of this story is to be found in the September, 1957, *Reader's Digest.*

Suddenly the Sun, by Eleanor Hull. 1957. Paper, $1.50; cloth, $2.75. The Takahashi family in California—a Japanese businessman, his resolute Christian wife, and their eleven gifted children—win out over social prejudice, discriminatory legislation, and wartime hysteria.

Daughters of Changing Japan, by Earl Herbert Cressey. 1955. $4.00. Five Japanese girls have told their own stories. From different situations, each faces the problem of reconciling a background feudal tradition with newly acquired democratic ideals.

Five Gentlemen of Japan, by Frank Gibney. 1953. $4.00. An interpretation of Japan through the lives of five men of widely different backgrounds and status, from farmer to emperor, which shows how the old and the new must find a meeting place.

In Our Time, by Katharine Johnson. 1957. 50 cents. The story of interdenominational cooperation in Japan and the development of the United Church.

Home Again, by James Edmiston. 1955. Out of print but available in public libraries. This story of a Japanese American family is a reminder of a time when a segment of our citizenry faced the denial of their rights, and of the belated attempt to make restitution when the country's conscience was aroused.

Windows for the Crown Prince, by Elizabeth Gray Vining, and *Daughter of the Samurai,* by Etsu Sugimoto, are older books which should be available in any public library. They are both worth rereading.

We have had requests for biographical information concerning Toyohiko Kagawa. These books should be available from your public library: *Kagawa,* by William Axling, and *Unconquerable Kagawa,* by Emerson Bradshaw. See also the February, 1951, issue of *Reader's Digest.*

See also "For Your Reading About Japan" on page 36 in the January, 1958, issue of WORLD CALL.

No doubt many of you will be seeing the films *Sayonara* and *Stopover Tokyo,* if you have not already done so. Watch for glimpses of Japanese home life, the tea ceremony, and the traditional theater.

Youth and Missions

Share Japan Projects

r may be a worship service. It may be a play. It may be a bulletin board with ures. Any project which youth fellow- os can share with other groups in the urch will enrich the study for youth. At time they are bringing information or piration, they will be strengthening the ds of fellowship between their own and er groups.

Begin with the Visual

Scenery pictures from Japan—in color if ssible—placed in panels and mounted at level will add depth to the study for iors or junior highs. Later these may be played where all who enter the church see them. They may include moun- ns—Mt. Fuji in particular—gardens with erry blossoms, fields, fishing villages with ats, palaces, shrines, temples, modern de- rtment stores, factories, schools, and mes, including small, simple ones. Secure ctures from *Holiday, Life, The National eographic, Asia,* and other periodicals.

One panel may present pictures of ac- vities in Japan, including those of church- , schools, social centers, and hospitals. ne picture and then another may be dded as the study progresses. Captions ould explain each briefly. This panel ould also be interesting and worthy of ing displayed for all to see. WORLD CALL the best source of pictures. A few of e type come in the packet *Glimpses of apan* (Christian Board of Publication, 40 nts).

Feature pictures of Christian youth of apan. Present the pictures and tell the stories during fellowship meetings. Invite each youth to choose a young Japanese who seems especially interesting to him, and ask him to place a small picture of himself beside the picture of the Japanese friend, whose story may be told briefly in a few lines appearing beneath the picture. Try to provide a Japanese picture for each member. This panel, mounted in the church entrance, should prove especially interesting to young and old.

As a beginning, clip the pictures appearing on this page. Find larger ones in *Glimpses of Japan.* Use some appearing on the Japan place mat. Look through copies of WORLD CALL for others. For stories of all pictures on the place mat, see *Japan Face Sketches* (CBP, 15 cents). The brief sketches of youth pictured below will answer for these six pictures. Sheets of stories provided in Japan study packets for World Fellowship Youth Meets may be available for hundreds of churches.

Share Programs

An especially good worship program may be shared with a younger or an older group within the church. Juniors may appreciate it. It might be welcome at a CWF meeting. A CYF with a few speech students in its membership may make preparations to present *Between Yesterday and Tomorrow,* walking the parts and reading the lines from the page. This might be the program for an all-church fellowship dinner or for a general meeting of the CWF.

Share stories of persons chosen for friends or stories from *Ten Against the Storm.* A senior with special ability may prepare a review of *The Full Circle.* An effective program would be living pictures—a youth, representing the subject of the story, posing in a frame while his story is told or read.

A Map that Talks

For use in study meetings, make a huge map of the four main islands of Japan, placing on them clipped pictures or simple drawings to represent products of the country. You may add also a few scenery features and buildings which suggest the churches and other institutions that have resulted from the work of the Disciples of Christ Mission.

The map on page 32 of *CYF Studies Christian World Outreach* furnishes most of the information necessary. The map in *Japan Portfolio* shows the location of churches and other pieces of work originating through work of our brotherhood mission. Clip colorful temples and shrines and palaces and place them at large cities, especially Kyoto. Be certain to include Japan International Christian University, near Tokyo.

This map, placed in the entrance, will let all comers know what this youth group is doing and may increase the interest of all in Japan.

"Books Are Bridges" Sharing

Motivate reading by giving youthful readers an opportunity to make use of the knowledge they have gained from the books they have completed. Plan with persons responsible for planning meetings where Japan will be studied in the various age groups. Books which should provide material for delightful reports on Japan are *Suddenly the Sun, In the Gray Rain, Ten Against the Storm,* and *The Full Circle.* Two of the books contain several not-too-long stories which would add depth or sparkle to programs.

(These books count on the youth reading goal of 80,000 books. Order reading lists for junior highs and seniors from CBP, and also the record and report sheet. Send quarterly reports of reading done to BOOKS ARE BRIDGES, 222 South Downey Avenue, Indianapolis 7, Indiana.)

apanese Youth Pictured Below

(Left to Right)

STUDENT in a home economics class at oshi Sei Gakuin, high school established y our Mission in Tokyo.

STUDENT in Union Theological Seminary n Tokyo, who had to give up his family hen he became a Christian.

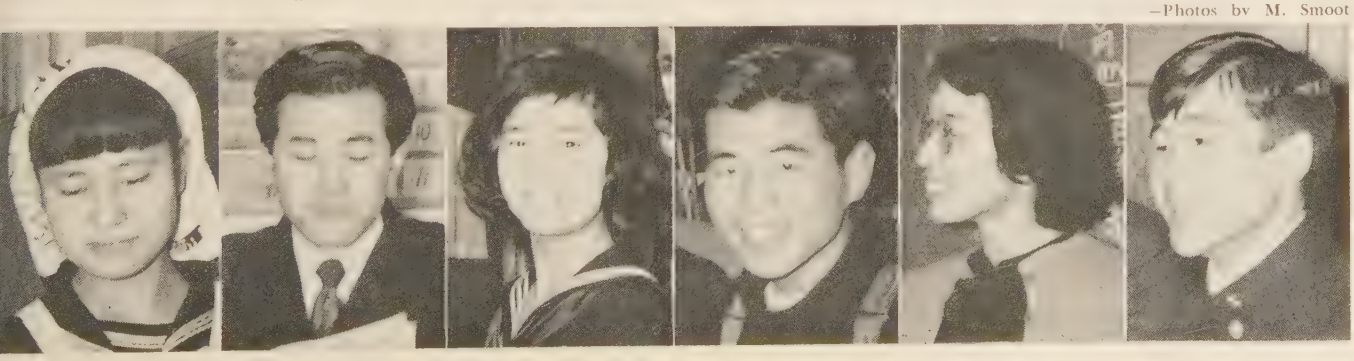
STUDENT in geometry class at Joshi Sei Gakuin. This school rates high and is so popular that it has to reject many applicants.

KOKOBO is a seminary student preparing to be a minister, a freshman when this picture was made. His mother, a widow, lives on their tiny farm a short train ride from Tokyo, where the son is in school. He goes home on week ends to help her with the farm work—and to get some square meals. He has little money to spend on meals.

MRS. KONOIKE and her young husband minister to the church of Hachijo, a small island some distance from the main island. She puts their small son on her back and goes with her husband to preach in mountain villages.

NOBUO, who had completed high school and entered the educational department of Fukushima University. Leader in the youth fellowship at church.

—Photos by M. Smoot



WORLD CALL

Foreign Missionaries, United Christian Missionary Society

Africa

Alland, Mr. and Mrs. Lawrence M., 124, rue Washington, Bruxelles, XL, Belgium
Anderson, Mr. and Mrs. Ronald E., 35, rue Edith Cavell, Bruxelles, (Uccle), Belgium
Angle, Mr. and Mrs. Donald R., 124, rue Washington, Bruxelles, XL, Belgium
Baker, Dr. and Mrs. Donald H., Mondombe, D.C.C.M., via Boende, Congo Belge, West Africa
*Bashore, Mr. and Mrs. Joe Walter, c/o Division of World Mission, 222 S. Downey Ave., Indianapolis 7, Ind.
Bateman, Miss Georgia, Bolenge, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Bowers, Dr. and Mrs. Robert C., Wema, D.C.C.M., via Boende, Congo Belge, West Africa
*Byerlee, Mr. and Mrs. David A., 6210 S. E. 41st Street, Portland, Ore.
Byerlee, Mr. and Mrs. W. Allen, Bolenge, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Clarke, Mrs. Virginia M., Bolenge, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
*Cobble, Mrs. Robin R., 2013 East Cyprus, Enid, Okla.
Coburn, Mr. and Mrs. J. Frank, Ifumo-Monkoto, D.C.C.M., via Boende, Congo Belge, West Africa
Cornwell, Mr. and Mrs. Dean, Monieka, D.C.C.M., via Coquilhatville (if boat mail). (Via Boende if air mail), Congo Belge, West Africa
Cuppy, Mr. and Mrs. A. C., Bolenge, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Dade, Mr. and Mrs. Edgar, Bolenge, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Davis, Mr. and Mrs. Bernard F., Coquilhatville, D.C.C.M., Congo Belge, West Africa
Davis, Miss Jane, c/o D.C.C.M., Coquilhatville, Congo Belge, West Africa
Dawson, Mr. and Mrs. Charles H., Monieka, D.C.C.M., via Coquilhatville (if boat mail). (Via Boende if air mail), Congo Belge, West Africa
Depew, Mr. and Mrs. Arthur M., Coquilhatville, D.C.C.M., Congo Belge, West Africa
Dodson, Mr. and Mrs. James Richard, Bosobele, D.C.C.M., Terr Bomongo, Congo Belge, West Africa
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Finney, Miss Margaret, Wema, D.C.C.M., via Boende, Congo Belge, West Africa
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Hobgood, Mr. and Mrs. Ben Clay, Coquilhatville, D.C.C.M., Congo Belge, West Africa
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Jaggard, Mrs. Wilma S., Monieka, D.C.C.M., via Coquilhatville (if boat mail). (Via Boende if air mail), Congo Belge, West Africa
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Johnson, Mr. and Mrs. Charles R., Lotumbe, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Johnson, Dr. and Mrs. Gene E., Lotumbe, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
McCracken, Miss Faith, Ifumo-Monkoto, D.C.C.M., via Boende, Congo Belge, West Africa
McMillan, Mr. and Mrs. Donald, Bolenge, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
McMillan, Miss Fern, Coquilhatville, D.C.C.M., Congo Belge, West Africa
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*Musgrave, Miss Ruth, 1300 East Marvin Ave., Waxahachie, Tex.
*Peterson, Miss Ruth, Nashua, Iowa
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Ross, Dr. and Mrs. John E., Lotumbe, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
Shaw, Miss Margaret, Lotumbe, D.C.C.M., via Coquilhatville, Congo Belge, West Africa
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Smith, Mr. and Mrs. Austin, Mondombe, D.C.C.M., via Boende, Congo Belge, West Africa
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Snipes, Mr. and Mrs. Paul D., Mondombe, D.C.C.M., via Boende, Congo Belge, West Africa
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Ward, Miss Myrle O., Coquilhatville, D.C.C.M., Congo Belge, West Africa
Watson, Dr. and Mrs. Keene, I.M.E. Kimpese, via C.F.M.L., Matadi, Belgian Congo, West Africa
Weare, Dr. and Mrs. Clifford S., 128, rue Franz Merjay, Bruxelles, XL, Belgium
Weeks, Mr. and Mrs. Claylon, Wema, D.C.C.M., via Boende, Congo Belge, West Africa
Whitmer, Mr. and Mrs. Joseph, c/o T. H. McViers, 2612 North 6th St., Enid, Okla.
Williams, Mr. and Mrs. Clarence B., D.C.C.M., Boende B.P. 30, Congo Belge, West Africa

*On furlough. Watch Missionary Register in WORLD CALL for changes.

Argentina

Sharp, Mr. and Mrs. Allin, Juan A. Garcia 2048, Buenos Aires, Argentina
Smedley, Mr. and Mrs. George, Colegio Ward, Ramos Mejia, Buenos Aires, Argentina

Costa Rica

McGough, Mr. and Mrs. David, Apartado 2240, San Jose, Costa Rica

Haiti

Shirer, Mr. and Mrs. W. Lloyd, Albert Schweitzer Hospital, Grant Foundation, P.B.4, Saint Marc, Haiti

India

Bates, Mr. and Mrs. Robert S., c/o Harry J. Daniel, 2, Mission Road, Bangalore-2, South India
Bender, Miss Anna, Pendra Road, Dist. Bilaspur, M.P., India
Bonham, Dr. and Mrs. Kenneth, Pendra Road, Dist. Bilaspur, M.P., India
*Brown, Miss Leta May, 222 S. Downey Ave., Indianapolis 7, Ind.
Burch, Miss Maxine, Christian Mission, Mungeli, Dist. Bilaspur, M.P., India
Clark, Miss Alice, National Christian Council Lodge, Nagpur, M.P., India
Davis, Mr. and Mrs. Lew A., Diptipur, P. O., Melchamunda, Sambalpur District, Orissa, India
*Detweiler, Dr. and Mrs. Paul B., 2135 North Atlantic, Peoria, Ill.
Hall, Mr. and Mrs. Keith B., Mission Bungalow, Balangir, Orissa, India
*Harnar, Miss Ruth May, 222 S. Downey Ave., Indianapolis 7, Ind.
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(*Continued on next page*)

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Anallen, Mr. and Mrs. Victor, 77 Soi Salaleang, Bangkok, Thailand
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vell, Mr. and Mrs. Stanley, McGilvary Theological Seminary, Chiengmai, Thailand

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pron, Dr. and Mrs. Douglas, 3741 W. Chestnut St., Yakima, Wash.
nboe, Mr. and Mrs. Homer P., 5310 Ohmer Ave., Indianapolis, Ind.
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vis, Mr. and Mrs. Ellsworth, 520 W. Kaweah, Visalia, Calif.
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ssell, Mr. and Mrs. H. Gray, 3916 Carrollton Ave., Indianapolis, Ind.
vthe, Dr. and Mrs. Lewis. S. C., c/o Silliman University, Dumaguete City, Philippines

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atters, Mr. and Mrs. A. C., 136A Fife St., Bulawayo, So. Rhodesia (Fraternal Representative)

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his list includes only those who retired directly om active missionary service.)

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*On furlough.

The Widening Circle

Incident in England Points to Growing Fellowship

By ROLAND K. HUFF

EDITORIAL NOTE: *Mr. Huff is one of several American ministers of Disciples of Christ who are serving British Churches of Christ in a program of fraternal aid supported by Week of Compassion funds. Mr. Huff is serving the Burnage Church in Manchester, England.*

MIKKI is a Japanese girl who married Bob, a young man from our last congregation in America. They met and married while Bob was with the American occupied forces in Japan.

Later a son was born to this happy couple while they still were in Japan. Mikki was studying English and learning about the Christian faith under the apt tutorage of her husband.

But a cloud was to pass over this happy family. Even before Bob could complete his service in Japan and bring his lovely wife and son home to America with him, he became ill. In spite of all that medical science could do, Bob died while still in Japan.

Family Completed Son's Plans

Bob's family in the States immediately set about to complete the plans that Bob had been making. Mikki and her young son were brought to America and were met by Bob's folks in California.

I shall never forget meeting Mikki and her son the day after their arrival in Hutchinson, Kansas. Shy and bewildered, yes! But lovely and gracious, indeed! In the days and months that followed we sought to help Mikki grow in her understanding of the Christian faith. She was warmly welcomed as she shared in the fellowship of the local church. She had her husband's English Bible from which she studied and read. One day she asked me, however, if I could help her secure a Japanese Bible. For then, she realized, she could read faster in her own native tongue and gain a clearer understanding of the Scripture.

When we left the fellowship of that midwestern congregation, Mikki was continuing her study of Christ and his way of life for man.

What does all of this have to do with a fraternal ministry in Britain, supported by our Week of Compassion? Let us always remember that God works in many ways, "his wonders to perform."

Communion Set Needed

A small communion set was needed to take communion to our shut-ins in the Burnage congregation. Our former congregation in Kansas had indicated their desire to help provide such necessities. Upon learning of the need, a Business and Professional Women's Guild was about to approve the purchase of the communion set when Mikki made her request. She said she would like to provide the set as an expression of her appreciation for the "ties that bind" in the Christian fellowship.

So now the shut-ins of our Burnage congregation will have communion brought to them by the ministry of a local British congregation and served with a communion set from America, provided by a young, widowed Japanese mother who is continuing her study of Christ in the state of Kansas in the U.S.A.

Truly, these are evidences of the widening circle of a fraternal ministry in Christ around the world.

Book Chat

(Continued from page 20)

are also "isms" like Judaism, Roman Catholicism, denominationalism and ecumenism. The "isms" reach out beyond religion, with chapters on totalitarianism, fascism, communism, naturalism, etc. Arnold B. Rhodes has been the compiler and editor, calling on various writers to discuss the many subjects. The discussion is slanted toward a biblical frame of reference. The writers are competent and the discussions are balanced. It is a book of educational value.

Books Mentioned in Book Chat

THE PREACHER'S TASK AND THE STONE OF STUMBLING, by D. T. Niles. New York. Harper & Brothers. 125 pp. Price, $2.00.

THE CHURCH SCHOOL, by Paul H. Vieth. Philadelphia. Christian Education Press. 279 pp. Price, $3.50.

PREFACE TO PASTORAL THEOLOGY, by Seward Hiltner. New York and Nashville. The Abingdon Press. 240 pp. Price, $4.00.

THE CHURCH FACES THE ISMS, by Arnold B. Rhodes, editor. New York and Nashville. Abingdon Press. 304 pp. Price, $4.50.

A BIBLICAL APPROACH TO CHRISTIAN UNITY, by E. Lyall Williams. Melbourne, Australia. The Austral Printing and Publishing Co. 15 shillings (approximately $2.10).

Mr. Williams is principal of the College of the Bible, Glen Iris, Melbourne. A competent scholar, he writes simply and clearly. He discusses here the history, thought and practices of his own communion, but always on the background of its relation to the church universal. Many will find especially helpful his brief chapter on "Historical Beginnings" with its summary treatment of Disciples or Church of Christ origins both in America and Britain.

IN ONE SPIRIT, by D. Campbell Wyckoff. New York. Friendship Press. Price, $2.95.

This is a well-planned, simply-written handbook for workers with young people of senior high school age. Its interest is that of missionary education.

JUDAS, by Anton and Elly Van Heurn. Philadelphia. Muhlenberg Press. Price, $3.75.

This is a novel which gives a fictional account of the life of Judas from birth to death. The authors weave into the story the way in which known events in his life may have led him to the betrayal.

RELENTLESS STRANGERS, by Edward W. Warner. Philadelphia. Muhlenberg Press. Price. $2.50.

About ten biblical characters, from Jeremiah to the Ethiopian treasurer, the author writes with imagination and sympathy in developing episodes which make these persons take on new meaning. The reader feels that he has truly met those "relentless strangers" who tell their stories.

MY ARABIAN DAYS AND NIGHTS, by Eleanor T. Calverley, M.D. New York. Thomas Y. Crowell Co. Price, $2.95.

The autobiography of a missionary physician in the Middle East.

WIDE AS THE WORLD, by Louise B. Griffiths. New York. Friendship Press. Price, cloth, $2.95; paper, $1.95.

An answer to the question, What experiences help junior highs grow as world-minded Christians?, will be found in this stimulating and practical book for church leaders of 12-to-14-year-olds. The book is delightfully illustrated by the artist Miné Okubo. Every leader, experienced or not, will find something suitable for his group in *Wide as the World*.

THE CONVENTION AMONG DISCIPLES OF CHRIST, by A. T. DeGroot. Fort Worth, Texas. Texas Christian University. Cloth, $1.25; paper, 75c (60c in orders of ten or more).

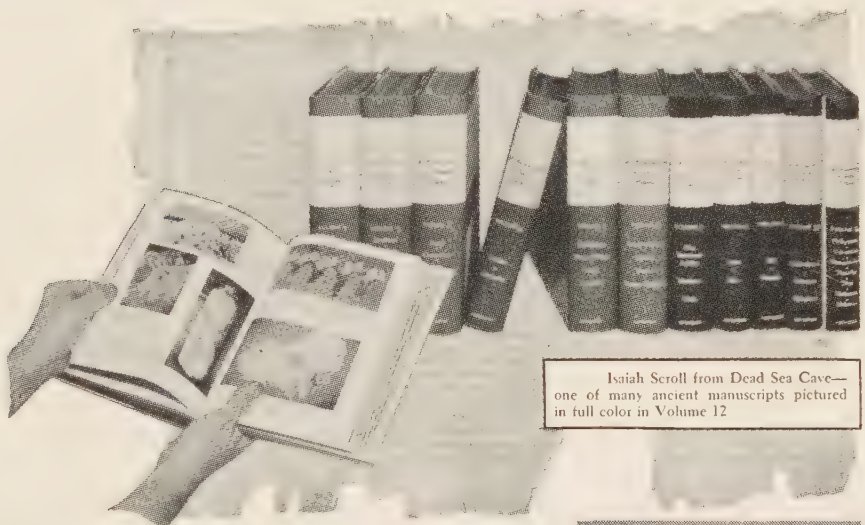
This is a 65-page booklet showing all stages of the development of cooperation among Disciples. Although the book was prepared specifically for use in a Texas program, it relates no more to this state than to all others. A current survey of all state convention missionary society constitutions, classified by types, is included. Orders for this valuable booklet should be directed to Dr. DeGroot.

Book of the Month

MAKING THE MOST OF WHAT LIFE BRINGS, by Theodore Adams. New York. Harper & Brothers. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to Disciples of Christ for March reading, *Making the Most of What Life Brings*, by Theodore Adams, president of the World Baptist Alliance. Selecting and reviewing the book is Mrs. J. Quinter Miller of Yonkers, New York. In commenting on the book Mrs. Miller says:

"In this book Dr. Adams addresses the first four chapters to all his readers: "Managing Yourself," "Living with Your-



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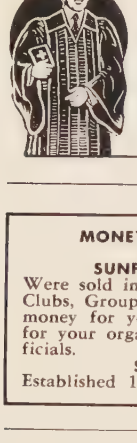

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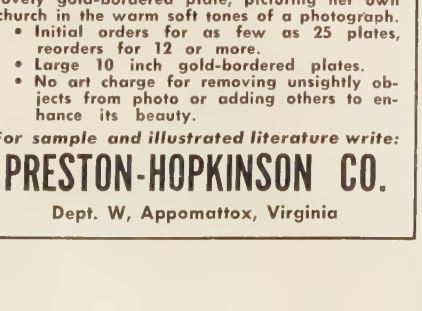

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Publications Received

THE PREACHER'S TASK AND THE STONE OF STUMBLING, by D. T. Niles. The Lyman Beecher Lectures, Yale University. New York. Harper & Brothers. $2.00.

THE SPIRIT OF AMERICAN CHRISTIANITY, by Ronald E. Osborn. New York. Harper & Brothers. $3.75.

CHRIST AND THE CHRISTIAN, by Nels F. S. Ferré. New York. Harper & Brothers. $3.75.

YOUTH DESERVES TO KNOW, by G. Curtis Jones. New York. The Macmillan Co. $2.95.

JUDAS, a novel by Anton and Elly Van Heurn. Philadelphia. Muhlenberg Press. $3.75.

RELENTLESS STRANGERS, by Edward W. Warner. Philadelphia. Muhlenberg Press. $2.50.

DESIGN FOR PREACHING, by H. Grady Davis. Philadelphia. Muhlenberg Press. $4.75.

LOVE AND CONFLICT, by Gibson Winter. New York. Doubleday & Co. $3.50.

MY ARABIAN DAYS AND NIGHTS, by a medical missionary in Old Kuwait, Eleanor T. Calverley, M.D. New York. Thomas Y. Crowell Co. $2.95.

A BIBLICAL APPROACH TO UNITY, by Lyall Williams. Melbourne, Australia. The Austral Printing and Pub. Co. 15 Shillings.

THE CHURCH SCHOOL, by Paul H. Vieth. Philadelphia. The Christian Education Press. $3.50.

RECONCILIATION AND RENEWAL IN JAPAN, by Masao Takenaka. New York. Friendship Press. Paper, $1.00.

IN ONE SPIRIT, by D. Campbell Wyckoff. New York. Friendship Press. Cloth, $2.95; paper, $1.95.

WIDE AS THE WORLD, by Louise B. Griffiths. New York. Friendship Press. Cloth, $2.95; paper, $1.95.

MEETING GOD THROUGH AMOS, by John B. Hardie. Nashville. The Upper Room. Single, 15c; 8 for $1.00.

ETHICS AND UNITED STATES FOREIGN POLICY, by Ernest Lefever. New York. The Church Peace Union. U.S.A. $1.25; Canada, $1.35.

WORLD EVANGELISM TODAY, by George Sweazey. New York. World Council of Churches. 50 cents.

STORIES OF OUR NATIONAL SONGS, by Ernest K. Emurian. Boston. W. A. Wilde Co. $2.00.

EGYPT IN BIBLICAL PROPHECY, by Wilbur M. Smith. Boston. W. A. Wilde Co. $3.50.

HISTORY OF RELIGIONS, by E. O. James. New York. Harper & Brothers. $2.75.

TO KNOW GOD BETTER, by Winfred Rhoades. New York. Harper & Brothers. $2.95.

THE RIGHT ROAD, by Richard E. Kadletz. Boston. Christopher Publishing House. $3.00.

RACE PREJUDICE AS SELF REJECTION. An Inquiry into the Psychological and Spiritual Aspects of Group Conflicts, by Laurens Van Der Post. New York. Worship for Cultural Democracy. 50 cents.

THE GIFT OF CONVERSION, by Erik Routley. Philadelphia. Muhlenberg Press. $2.50.

Two-thirds Are "Protestants"

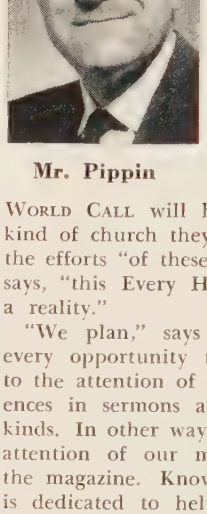
Two out of three persons over fourteen years of age in the United States regard themselves as Protestants, and one in four calls himself Roman Catholic, the U.S. Census Bureau reports.

Census takers making a sample survey among 35,000 households and asking, "What is your religion?" learned that 96 per cent of the people had a specific denominational preference.

EHP in Georgia

West End Church, Atlanta, Endorses World Call Plan

WITH the January issue WORLD CALL began its monthly visits to the homes of all active members of West End Christian Church, Atlanta, Georgia. George T. Pippin is minister of this vigorous congregation.



Mr. Pippin

Mr. Pippin writes that the members of West End's Christian Women's Fellowship were especially concerned to make missions a vital and necessary part of the life of the church. They believe that WORLD CALL will help them become the kind of church they want to be. Through the efforts "of these dedicated women," he says, "this Every Home Plan has become a reality."

"We plan," says Mr. Pippin, "to use every opportunity to bring WORLD CALL to the attention of our members by references in sermons and in meetings of all kinds. In other ways we intend to call the attention of our members to articles in the magazine. Knowing that WORLD CALL is dedicated to help others, we have no doubt that through our joint efforts we shall reach great goals for His Kingdom."

Audio-Visual Suggestions

THE UNFINISHED TASK is a special film produced to show significant phases of stewardship and missions. It is a feature length film showing the conflict of interest between a wealthy construction engineer who hopes that his son will join the father's construction firm and the son who decides instead to prepare for the ministry. Later the son goes to the mission field where he dies of a tropical fever. At first the father is bitter, but later he is challenged to devote his life to encouraging Christians to a larger stewardship to help fulfill the "unfinished task" of making Christ known to all the world. This film was produced by Family Films, Inc., for Concordia. 16mm sound; B&W; 72 min.; rental, $22.50.

THE UNIVERSITY OF TOMORROW, a silent color filmstrip, furnishes another significant resource for the missionary education study of Japan. This filmstrip, which was photographed on the campus of the International Christian University of Japan, shows Akira Nada, a new student at ICU, being introduced to the campus and activities of the university. Through this medium, the viewer gets an insight into the facilities and program of International Christian University in Japan. Color; 8 frames; silent; sale price, $5.00; rental $1.50.

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

Servant of His People

Day with Dedicated Village Pastor Highlights Brief Visit in Egypt—Land of Many Contrasts

By MARY C. HUNTER*

night we drove from the airport into ie beautiful city of Cairo, Egypt. treets are wide, many of them with parks in the center. The lights were bright and the shop windows looked inviting. The hotel where we stayed is modest but comfortable. Some of the larger hotels, however, are equal to the best hotels in New York City.

rs. Hunter

We were also impressed with the orderly management of c. This was especially pleasing to us coming from cities where donkeys, people, and sometimes goats and ls make automobile driving almost imble.

other addition to the city's beauty e Nile River. At one place it flows igh the city in a divided stream, makan interesting island. In one of the ms at that point a man-made fountain ie river adds luster and brilliance, esully when it is lighted at night.

it after all, Cairo is not typical of the of Egypt. We saw the contrast in a ge we were invited to visit for a week

Truly in the Country

his village stood about one hundred fifty miles up the Nile River. It was when we got off the train. We could see the town, but we realized during seven-mile drive to the village that we truly in the country. After the first , we traveled over narrow dirt roads. hen our taxi finally stopped in a little y street, we got out and waited for our to arouse someone inside the closed s. A servant finally appeared with a ern and we were led around a build- (later found to be a church) and up outside flights of stairs to our host's rtment, the church parsonage.

fter a good night of sleep we awoke ind the sun shining. At 10:30 A.M. we t down the same stairs to take part he church service. Mr. Hunter preached ugh an interpreter to a full house. he men and boys were seated on one of the church. A seven-foot wall sepad them from the women and girls on other side. Even before the benches e all filled many of the women, clad in black and wearing black shawls (the traditional dress following marriage), sat on the floor.

A very distinguished looking gentleman, the elder of the local church, invited us to his home for tea after the service. This turned out to be a much appreciated Coca Cola. We did not go inside the house but sat in front facing a big canal of the Nile. If we could have seen only the canal and the sugar cane fields, it would have been very restful. But the narrow unpaved street beside which we were sitting was full of debris, dirty children and working women. The women were carrying on their heads big jars of water, animal dung, and many other kinds of loads needing transportation.

Visited Villages

That afternoon we went with a missionary, Charles Hoffmeyer, who lives in the village, to two near-by villages where with the help of some locally trained leaders he holds Sunday schools regularly. There must have been eighty children in each of these. And what pitiful looking creatures they were! They were dirty and ragged, and most of them were barefooted. We were told that the average child has one garment a year, and I think most of the ones we saw had been worn that long.

These Sunday schools were a God-send to the children. Most of them have never been inside a schoolroom and this is their one main diversion for the week. There were bright faces among them, and who knows what may be the outcome of seed sown in this way.

Studied in New York

Our hosts in this little farming village were Mr. and Mrs. Minis Noor. Minis is a Presbyterian minister. We had met him on our ship last summer. He was returning to his work in Egypt after a year in divinity school in New York. His wife, Nadia, has never been out of Egypt but she holds a diploma in home economics from a standard school. Their two children, Violet and Fred, are charming.

Minis at the present time has an invitation to become the chaplain in a college. The salary would be better and his children would have school opportunities, but he feels that his work is not finished in the village. He has carried on an extensive program in literacy work. In fact his village is recognized for what it has accomplished in this significant movement.

Why do Minis, Nadia and these missionaries continue to live and work in such an under-privileged community when they might live more comfortably elsewhere? The answer is that they are obeying the command of Jesus to *go* and *serve*.

*r. and Mrs. Joseph B. Hunter, former misries to Japan, are serving for a year at po College in Syria. Mr. Hunter retired last from his teaching position in Lynchburg ge, Lynchburg, Virginia.

"Interesting, readable, well organized . . . this is one book I am sure the layman will read with profit and appreciation."—WINTHROP S. HUDSON, Colgate-Rochester Divinity School

The Spirit of American Christianity

By RONALD E. OSBORN

This book captures the essential genius of American Protestant religious expression both in its great diversity and in its great common characteristics. Warm in manner, informed in content, fair in approach, it will appeal strongly to the general reader who wants a panoramic, up-to-the-minute picture of religion in America and how it came to be.

Dr. Osborn considers the peculiar historical forces which have given a distinctive shape to American Protestantism. The individualism of the frontier, the disestablishment of religion, the ardent evangelicalism of the past century, leadership in social conscience, and the recent resurgences of intellectual and emotional interest in religion, are carefully traced and analyzed.

THE SPIRIT OF AMERICAN CHRISTIANITY ranges over a vast amount of history, sociology and theology. It has been written from a background of intimate study and association and a perspective which specifically contrasts American and European Christianity.

Dr. Osborn is a prominent Disciples of Christ minister. He is professor of Church History at Butler University and editor of the magazine *Encounter*.

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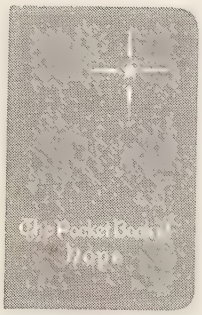

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In Providing Services of Benevolence

(*Continued from page 28*)

contributed $911,185.80 for the year ending June 30, 1957; $400,529.74 of this amount was in the Christmas offering (of 1956, the smallest since 1950). Despite the continued increase in total benevolent giving, the costs have grown more rapidly. This has created a general fund deficit for the NBA that amounted to $121,833.52 on June 30, 1957, and is even larger now.

Miss Jessie M. Burke, NBA publicity director and editor, coordinates NBA publicity and promotion with that of the homes. The extensive publicity program which she directs includes a large amount of printed materials such as *NBA Family Talk*, and other promotional literature.

She also has varying responsibility for the correspondence schedules, mailing lists, the benevolence expression in the churches, program materials, moving pictures, slides, filmstrips, exhibits, advertising, the planning and producing of folders and supplies, as well as miscellaneous printing and engraving services on both national and area levels.

In cooperation with the NBA area representatives and home publicity committees, Miss Burke evaluates materials and needs which they are designed to meet. one time or another she visits the vario homes for consultations and in order obtain human interest feature material.

"Change is obviously the order of o day. More people everywhere are partic pating in society," says Dr. Peterson. "Th change inevitably means that the missi and satellite age into which we have su denly emerged will produce greater soci and economic changes in the future. W dare not fail to meet the welfare cha lenges with which we shall be confronte by these significant changes. For wherev we find people, there we shall quickly di cover the need for the ministry of Chri tian benevolence," he concludes.

Island Expansion

Puerto Rican Disciples Start Two New Churches

TWO new churches of Disciples of Chri were started in Puerto Rico in 195 One is in a rural and one in an urban are of the island.

At the Candelaria Abajo Church, con struction already is well under way. Th church, which serves a thickly populate rural area, is located on the Military High way. The average Sunday school attendanc already runs between seventy and eight Carmelo Alvarez is the pastor of this ne church; he is assisted by Pablo Maysonet, seminary student.

These thickly populated rural areas lo cated in Disciples' territory offer a cha lenge to the churches. Leaders say tha many similar churches could be establishe immediately if funds and workers wer available.

The other new church represents a di ferent but equally challenging opportun ty. It is located in Villa Nevarez, a rapidl growing area on the outskirts of the cit of Rio Piedras.

Area Open for Church

All of the homes in the area are new an there is no other established church in th neighborhood. The majority of the peopl living here are young, with small children Many are university graduates. Some o these people were members of Protestan churches in other areas before they move to this new development.

The church at Villa Nevarez was official ly organized in December, 1957, with a membership of fifty. Services are being held in a rented dwelling at present; but with such active and enthusiastic members thi church should soon be ready for its build ing program. Miguel Angel Morales, forme pastor of the La Hermosa Church in New York City, is serving as pastor of the new church.

There are many similar growing areas on the outskirts of Puerto Rican cities where it is felt that new churches are needed.

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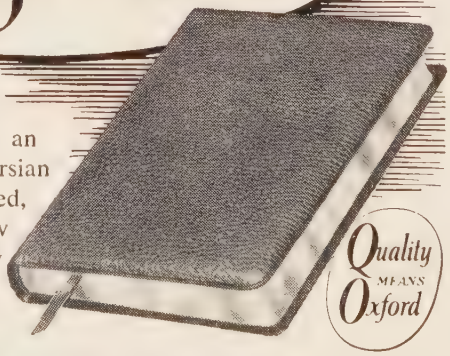

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World Concern for Orissa

Plight of Impoverished Weavers Brings Response From Disciples of Christ and Other Communions

By KEITH B. HALL*

E church in the West Utkal area of issa, India, is growing. The growth rily is among people whose tradi- occupation is weaving. Although are farmers as well, weaving has been em a major source of extra income e past.

several years, however, such weav- as become unprofitable for the major- f these people. The chief reason for decline has been the great influx of nade cloth. Many of them, therefore, forsaken such traditional work, ex- for weaving cloth occasionally for own family members, and they have up coolie work or other forms of abor.

en those who have continued their ing find at certain times of the year, ially during the rainy season, that is very little sale for their cloth. is because during this period fewer people go to the weekly bazaars held here and there in the village centers. Consequently, a great hardship is worked on the people during the time when they need the extra income the most.

The economic margin on which these folk live is so small that if they are not able to sell their week's production, they are not able to buy additional yarn thread for more weaving. Neither are they able to buy additional food supplies to supplement their own rice for the following week.

Although this has been the condition under which these people have lived for a number of years, only recently has the church become concerned enough to try to help the weavers find a solution to their problem. The church itself, however, in spite of being tremendously concerned about the situation, does not have the economic strength to meet the need. New occupations must be established, and this requires substantial capital.

The economic life committee of the National Christian Council of India, through various channels of information, became aware of the economic condition of these Christian weavers. As this committee is interested in promoting any program of self-help, they asked that a plan for alternate occupations be drawn up and presented to them. The National Christian Council then sent this plan to the division of interchurch aid of the World Council of Churches. The plan was accepted and a financial grant was made available.

Making Final Arrangements

We are now in the process of working out final arrangements for getting the approved program under way. As far as we know, this is the only Christian-sponsored plan for economic uplift among weavers in India. Because it is the only program of its kind in India, we feel a great weight of responsibility for its success.

We can only hope that it will accomplish much of the desired purpose. Not only will our own people in the many village churches of this area be helped, but our program may well point the way for helping other weavers also.

We are informed that this program has been made possible because of a grant of $3,000 that was made available from the Week of Compassion by Disciples of Christ in America to the division of interchurch aid of the World Council of Churches. We in West Utkal, Orissa, rejoice, therefore, that Disciples are sharing in the work of this area through the ecumenical movement, thus giving the program even more significance than if it were entirely our own.

r. Hall is a missionary to India with The d Christian Missionary Society.

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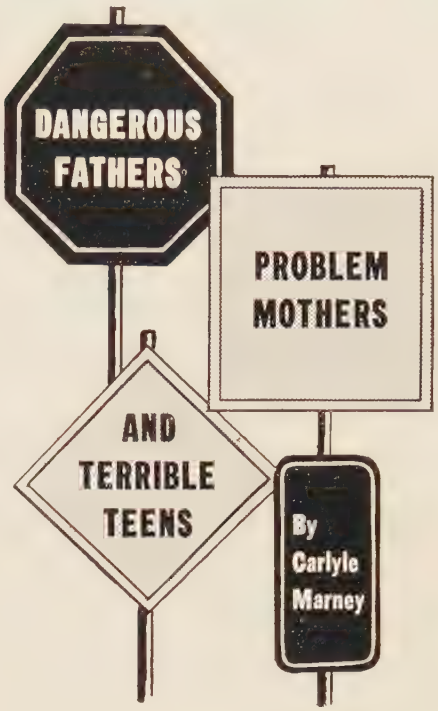

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A Japanese Church Triumphs

Asakusa Church in Tokyo Survives Many Trials

By DAISY B. EDGERTON*

THE Asakusa Christian Church, located in an area of Tokyo bordering on what can be compared with the Bowery in New York, has had many trials in its twenty-seven years of existence.

This church was started in 1920 by Frank Hagin, missionary of The United Christian Missionary Society, and Yasutaka Yajima, minister, in connection with the Social Work Institution in East Tokyo. There was no separate church building but the congregation met in the kindergarten building.

The first calamity came in 1923. This was one of the areas that was hardest hit by the great earthquake. Mr. Yajima worked hard in trying to save the kindergarten children and died himself from injuries received at that time.

That same year Shoichi Suzuka, minister who was also doing social work, became pastor of the small church. Because of poor health Mr. Suzuka had to resign as director of the Social Work Institute, but he continued as part-time pastor of the church for several years. At last another minister, Giichi Chiba, came from Osaka in 1938 to be the first full-time pastor. But in 1939 he was called to be pastor of the Takinogawa Church, also in Tokyo and continued at Asakusa only on a part-time basis.

Kindergarten Building Destroyed

During the war the kindergarten building where the church had met was destroyed and the congregation was scattered, so regular services were suspended. It was not until 1950, after the kindergarten was rebuilt, that the church once more began regular services. At that time there were no records of the former congregation, since they had all been destroyed in the war, and only a few of the former members could be found. In 1951, when Takeshi Tomono, Bible teacher at Sei Gakuin boys' high school, became the church's pastor, there were twelve members, seven of whom had been baptized before the war and five of whom had been baptized after the war.

Under Mr. Tomono's leadership the church began to grow, but again its progress was interrupted when Mr. Tomono was forced to have an operation for tuberculosis and was hospitalized for more than two years. During that time Mr. Tomono's father, a retired minister, helped to carry on the church work and supervised the building of a new church edifice and parsonage. This new building, which together with the land cost $10,000, was dedicated in December, 1955. The United Society supplied about half of this and the rest was raised in Japan. One member of the church contributed $1,700.

Today the church has a membership of forty, thirty of whom are active. This includes three Christian families, a very encouraging trend for a Japanese churc Two of the members have become semina students and another hopes to enter semi ary this spring.

The church now carries on a full pr gram, and with the help of all the me bers is making an impression on the co munity. In addition to the weekly Sund school and Sunday morning worship servi each Sunday evening the members vi near-by street corners to sing hymns a announce the evening service, which is signed especially for evangelism. On We nesday nights about twenty persons gath for Bible study and a prayer meeting. Friday nights a special inquirers' class held. The youth group and women's gro meet once a month, as do the Sund school teachers.

The church is still small but it is growi and promises to be a real influence in community.

* Miss Edgerton is a missionary in Japan with The United Christian Missionary Society.

Spiritual Life

Dates Set for Conferences Among Disciples of Chris

DISCIPLES of Christ will provide fo spiritual life conferences during summer of 1958 in various parts of nation.

The conferences, jointly sponsored The United Christian Missionary Soci and the states in which they are being he are under the general direction of Sam F. Pugh, director of church development the department of church development a evangelism.

The four sites, and dates, of the conf ences are Culver-Stockton College, Cant Missouri, June 10-13; Christmount, No Carolina, June 24-27; Tuxedo Park, N York, July 8-11; and Crescent Ranch, I vide, Colorado, July 22-25.

Get Away from Tensions

"The conferences are for the purpose getting away from the pressures and t sions of our time," Mr. Pugh says, "lo enough to determine what values are wo achieving and how we may achieve the

Although the leaders work as a team six rather than being presented for perso prestige, some of the well-known persona ties of Disciples of Christ have been secu to serve in the various conferences.

The four spiritual life "retreats" will a peal primarily to Christian church me bers from the states surrounding each lo tion, but each conference will be open persons from other places, too. The 19 registration shows persons from eight sta in each conference. These conferences w held at Culver-Stockton College and Camp Naches in Yakima, Washington.

The four conferences this year will f

e same general pattern of the 1957 nces.

ese conferences," Mr. Pugh says, "are provided in response to many re- from persons who feel the need of spiritual emphasis and do not wish outside their own brotherhood to find

program of the spiritual life confer- generally consists of personal medita- nd prayer, group discussion and wor- and other informal activities to meet rticular needs of the group.

Ecumenical Institute

gram for 1958 Announced

ULL schedule of courses and con- erences has been set for this year at Ecumenical Institute, near Celigny, erland.

o courses will be held for laymen, 2-12 and July 2-12. The first course deal with "Prayer in the Modern Life," while the second will be con- d with "The Administration of the ch and Church Renewal." The first e was closed on January 31, but the d will be held open for applications April 30.

course for pastors of the younger and churches will be held June 16-30. ill deal with "Evangelism and the cture of the Church in City and In- ial Areas." A course for theological nts, on "The Church and Israel," will eld July 25-August 15. Requests and vations for both courses must be in va offices of the World Council of rches by March 31.

Session Starts in October

he seventh session of the popular Grad- School of Ecumenical Studies will n on October 1 and continue through uary 15, 1959. The school, in which a ber of Disciples of Christ have par- ated, is open to "all students who a real desire and adequate qualifica- s to enter into the problem of the menical movement and want to pre- themselves for further ecumenical y and action in their ministry."

nformation on these courses from per- s in the United States should be di- ed to Miss E. K. Browne, World Coun- of Churches, 156 Fifth Avenue, New k 10, New York.

The Waldensians

rogram in Italy Increasing

ARISH work of the Waldensian Church, pre-Reformation Protestant church, touches 100,000 people in Italy, accord- to Achille Deodato, moderator of the rch. Speaking at a dinner sponsored re- tly by the American Waldensian Aid So- y at Christ Church (Methodist) in New k City, Dr. Deodato pointed out that lance must be maintained in matters of gious liberty in Italy. The nation has a ulation of 46 million, over 99 per cent whom are Roman Catholic.

Dr. Deodato, who is president of the Federal Council of Protestant Churches in Italy, warned that in Italy as a whole there is "frustration shared by leaders, jurists, professors, and liberal minded people of many walks of life" that the democratic ideals of Italy's postwar constitution are not being achieved. But despite threats to civil and religious liberty, the Waldensian Church is able to pursue its work and is expanding in many parts of Italy where it has not worked before.

New Churches Started

Dr. Deodato cited such recent achievements as the establishing of new congregations in industrial areas and the building of new churches; the appeal of Waldensians to intellectuals and young people; and the increasing cooperation between Waldensians and other Protestants in Italy. He also mentioned the church's efforts on behalf of the poor. Long noted for their social institutions such as orphanages, schools and homes for the aged, the Waldensians have also been active in interchurch aid and work among refugees.

They opened Oliveto, a home and self-help farm for Russian Orthodox refugees, three years ago. Now they have bought a hotel in Torre Pellice, Italy, to house sixty aged Hong Kong refugees. These projects are carried out in connection with the World Council of Churches.

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Here and There . . . With *World Call*

Dear World Call Reader:

Traditionally, Woman's Day is observed early in December. It is a day far from our thoughts now, but the interesting picture of *Mr. and Mrs. Carroll Fairbanks* shown here is as appropriate in the March WORLD CALL as it would have been in the December issue. We are indebted to them for sending it to us.

Mrs. Fairbanks delivered the Woman's Day sermon at First Christian Church, Vancouver, Washington, where Mr. Fairbanks is the minister. The picture shows Mr. Fairbanks pointing out material in WORLD CALL to Mrs. Fairbanks for her Woman's Day address.

Frequently women are asked to give sermons and talks on a variety of subjects. Whatever the subject may be, if it is within the realm of Christian concern, WORLD CALL will furnish a generous supply of material.

Many churches, and subscribers too, keep a file of WORLD CALL. Such a file is an infallible source of basic material for talks on all areas of work of Disciples of Christ. It is equally rich in material concerning the cooperative efforts of Christians as they work together regardless of faith, nationality or race.

WORLD CALL not only gives a clear picture of Christian work throughout the world, but it also gives a clear picture of the results. The current series of articles on the work of Disciples' boards is a case in point. Another is the article in this issue which tells of cooperative work in Japan.

But how can one point to only one or two articles as examples when the content of the whole magazine proves the point? If you are a cover-to-cover reader, you know this is true. But if you have been a partial reader in the past, let me suggest that you read this issue from cover-to-cover. You will find great, personal enrichment; and if you have a talk coming up, you will find more than enough material to make it as good as Mrs. Fairbanks' Woman's Day address. I heard it was extra-special.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Carroll Fairbanks of Vancouver, Washington, points out to Mrs. Fairbanks one of the articles which will provide her with information for her Woman's Day address which she is preparing.

UN Performance

THE twelfth session of the United Nations General Assembly was "essentially conservative in character." But it did consolidate past gains and move forward on some issues, according to Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs.

In the preface of a summary of UN actions of concern to churches, Dr. Fagley said, "The twelfth session may be remembered for . . . the undertaking of more thorough-going technical assistance projects than has been possible under the widely diffused current program."

He cited the projected fund called SPUR (Special Projects for Underdeveloped Regions), an expanded effort in technical developments to pave the way for capital investment. The goal now—a total of $100 million per year—is, he stated, "a considerable step forward measured by UN performance in recent years."

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1957, to December 31, 1957, Compared with July 1, 1956, to December 31, 1956

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1956-57	1957-58	1956-57	1957-58
Churches	$ 811,660.90	$ 873,673.83	$195,657.18	$252,435.86
Sunday Schools	151,577.65	148,397.94	8,737.73	9,470.97
Christian Women's Fellowship	588,964.47	639,030.10	22,517.01	13,600.69
Guilds	19,005.37	23,764.80	1,304.90	969.56
Youth	34,964.99	39,405.33	576.00	923.02
Children	3,962.24	4,302.88	1,094.89	1,970.83
Individuals	9,449.90	18,972.55	30,887.74	36,436.13
Love Gifts	5,966.82			
Grand Totals	$1,625,542.34	$1,747,547.43	$260,775.45	$315,807.06
CWF and Guild Totals	$ 613,936.66*	$ 662,794.90	$ 23,821.91	$ 14,570.25

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gain in undesignated and specific gifts $122,005.39 — 7.506%
Gain in designated gifts $55,030.61 — 21.103%
*Includes Love Gifts.

Last Column

On Finding God

WHEREVER love is, there God is. Wherever beauty draws a soul upward there is an open window into eternity. Wherever the human spirit strives to push back the skirts of darkness and to widen the area of light, wherever men sacrifice their immediate interest of the one for the diviner aim of the life of the many together, there God is present in that search for the better and more inclusive world that ought to be.

—RUFUS JONES

We must refuse to indulge in the pessimism which accepts the inevitability of general atomic war. Fortified in faith and in the knowledge of our inner strength, we have all the resources needed to wage a successful peace.

—GENERAL MAXWELL D. TAYLOR

The ecumenical ideal is to speak the truth as fully as you can, and yet not to win a victory but to *communicate*, and always hoping God will show you more truth.

—ANGUS DUN

Circle Meeting

Once, at a circle meeting of the
women of the church
Jesus came, unnoticed, and anxiously did search
Among the many talents represented
there that day
To see who wished to serve him,
each in her simple way.

"I cannot sing," one member said,
"but I can say a prayer.
"I have a feeling that he hears—
that he is always there."
"And I," another then replied,
"feel that I have to sing
"The praises of our Father, and
thank our God and King."

"I cannot sing, or pray aloud,"
a woman slowly said,
"But I can teach a children's
class, or play a hymn instead."
"I'm sorry I'm not gifted, and
a leader cannot be,"
Said one, so very earnestly, someone like you and me.

"But in my humble corner, I'll
serve as best I can,
"To help with offerings for him,
or do what others plan."
As Jesus listened to them, compassion filled his heart.
He knew that in their earnest way
each one would do her part.

—RETHA GOSSETT JONES
Carlsbad, New Mexico

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HRISTIAN HOSPITAL at Nakon Pathom, Thai- land is a vital factor in the Churches of rist Mission. The Hospital ministers to Chris- ns and non-Christians, making friends through- the neighboring countryside.

Dr. H. T. Chen is chief physician and surgeon Christian Hospital. With his nephew, Dr. iek-ling, and a staff of Thai and Chinese nurses, . Chen gives around 15,000 treatments each ar. The staff carries on its tremendous task meeting health needs, despite annual rains ich flood the hospital building. These workers e encouraged to continue their services at Na- n Pathom by the presence of Christian mis- naries and support sent from churches in nerica.

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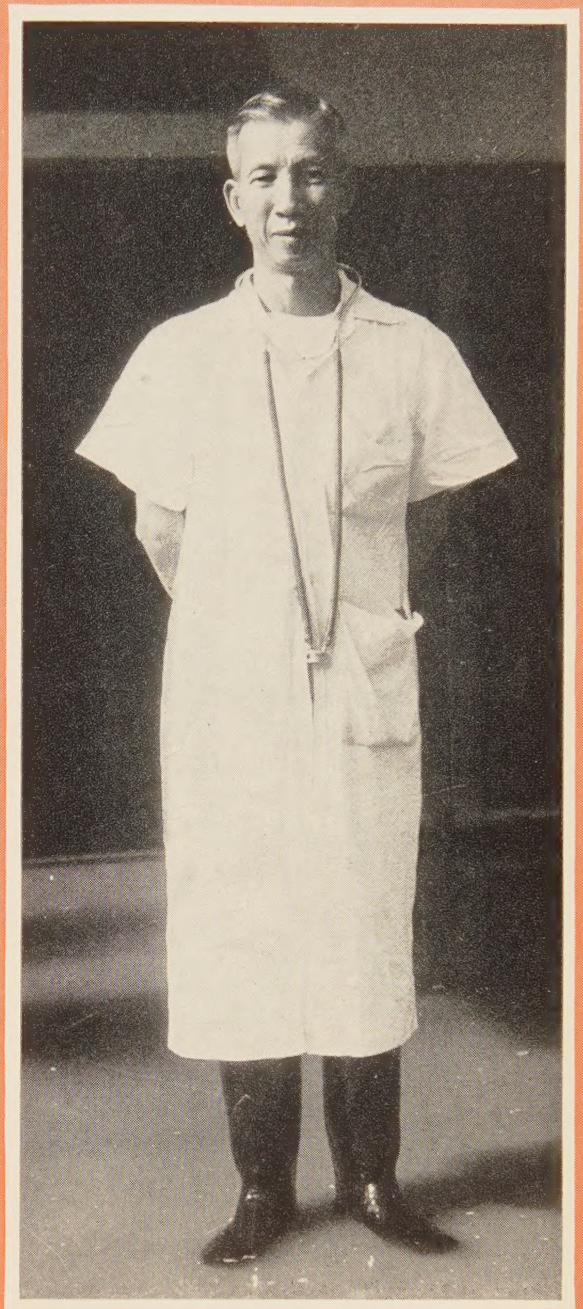

For information write:

Resources Department

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—RNS Photo

EASTER

April 6

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